THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 2. JULY, 1889. NO. 12

MINUTES.

UNITED PRESBYTERIAN CHURCH,
ARGYLE, N. Y., May 7, 1889.
Tuesday, 7.30 o'clock P. M.

THE Sixth Annual Convention of the Women's General Missionary Society met according to appointment, in Argyle, N. Y., on May 7th, 1889, at 7.30 P. M., and was opened with singing the 130th psalm, reading of scripture by Mrs. W. J. Reid, and prayer by Mrs. W. H. McMillan.

The Annual Address was then read by the President, Mrs. T. E. Carson, after which Mrs. M. M. Barkley, on behalf of the ladies of Argyle Presbyterial Association, gave an Address of Welcome to the delegates and visitors. Rev. Mr. Turnbull, pastor of the church, invited all to remain for the social hour, and closed with the benediction.

WEDNESDAY, 9.30 A. M.

The Convention was opened with devotional exercises conducted by the President.

Roll call by Presbyteries followed, and the following delegates were present:

ALLEGHENY.—Mrs. W. J. Robinson, Mrs. W. H. McMillan, Mrs. E. S. McKitrick, Mrs. Julia F. Blair.

ALBANY.—Miss Mary Bruce.

ARGYLE—Mrs. W. S. McEachron, Mrs. McLaughlin, Mrs. Shaw.

BEAVER VALLEY.—Mrs. W. N. Aiken.

BROOKVILLE.—Mrs. W. D. Ewing.

BUTLER.—Miss Ada Martin.

CALEDONIA.—Mrs. Thomas Brodie.

CEDAR RAPIDS.—Mrs. J. A. Monteith.

CHARTIERS.—Mrs. J. R. Johnston, Miss M. C. Murdoch.

CHICAGO.—Mrs. Luce.

COLLEGE SPRINGS.—Mrs. N. H. Brown.

CONEMAUGH.—Miss C. M. W. Foster, Mrs. Carrie M. Jackson.

CLEVELAND.—Miss Ritche.

DES MOINES.—Mrs. W. E. Shaw.

LAKE.—Mrs. N. Rodgers.

MERCER.—Mrs. Isabella Edgar.

MONMOUTH.—Mrs. M. M. Thompson.

MONONGAHELA.—Mrs. Samuel Andrews, Mrs. J. A. Douthett, Mrs. E. J. Young, Miss Mary Floyd, Mrs. M. Watson, Miss M. Hutchison, Mrs. Joseph Mitchell.

MUSKINGUM.—Mrs. Laura B. Wilson.

NEW YORK.—Mrs. J. H. Andrews, Mrs. W. J. Warwick.

FIRST OHIO.—Miss Mathews.

OMAHA.—Miss Thomas McCague.

PHILADELPHIA.—Mrs. L. D. Rudy, Mrs. David Anderson.

SIDNEY.—Miss Lillie Gregg.

WESTMORELAND.—Miss Clara Henning, Mrs. James A Dick, Mrs. M. J. Stevenson, Mrs. C. N. Shaw.

WHEELING.—Miss Arella Barrett.

XENIA.—Mrs. Geo. Moore, Mrs. W. A. Robb, Mrs. W. C. Hutchison.

WOMEN'S MISSIONARY SOCIETY, of Stamford, N. Y., Delaware Presbytery.—Mrs. J. J. Andrews, Mrs. I. Stevenson.

ORPHANS' HOME.—Mrs. Joseph Neely.

NORFOLK MISSION.—Miss Emma McMillan.

Minutes of the meeting Tuesday evening, with the following condensed report of Presbyterial Societies for 1889, kindly prepared by Miss E. D. Brown, of Pittsburgh, were read and approved:

Presbyteries represented.....	56
Presbyterial Societies.....	44
Congregational Societies.....	698
Members reported	17,854
Total contributions	$51,569
Not including boxes valued at	$4,869

Comparing this with last year's report we find that 325 have been added to the membership, and an increase in contributions of $7,102.

Egypt was the first to send in a report.

To make the work easier for those who make out the statistical reports, it is suggested that Presbyterial Secretaries arrange their societies alphabetically; that they omit the dollar mark in contributions until footing up the total, and in every case to omit cents.

Miss M. M. Shaw, Recording Secretary of Women's Board, read the report for the year ending March 31, 1889. On motion, accepted.

Mrs. W. J. Reid, Corresponding Secretary of Foreign Mission work, read the report; also a letter from the Chairman of the Women's Association of India, making an appeal for three additional missionaries. On motion, accepted.

A letter written by Dr. White, of India, to the Women's General Missionary Society was read by Mrs. W. J. Reid.

The report of Home Mission and Church Extension work was deferred until afternoon.

The report of Dr. C. Jane Vincent, Corresponding Secretary of Freedmen's Mission, was read by the Secretary. On motion, accepted.

Miss E. J. Sloan presented her report as Treasurer of the Women's Board; also as Treasurer of the Women's General Missionary Society.

A report from Mrs. M. F. Reed, Corresponding Secretary of the Orphans' Home, was read by Mrs. J. F. Neely. On motion, accepted.

Mrs. W. J. Reid read a report from the committee on Miss Clokey's book for Mission Band Leaders. On motion of Mrs. Brown, the report was accepted, committee discharged, and the thanks of the Convention extended to the Committee for their efforts in securing the publication of the book.

Letters of greeting to the Women's General Missionary Society were read from Steubenville and Le Claire Presbyterial Associations.

Miss M. M. Shaw read a memorial from Philadelphia Presbytery to the Women's Board regarding the payment of money through financial agent.

The President appointed the following committees:

On Nominations.—Mrs. L. D. Rudy, Mrs. J. R. Johnston, Mrs. L. B. Wilson, Mrs. J. A. Monteith, Mrs. W. S. McEachron.

On Place of Meeting.—Mrs. N. H. Brown, Mrs. W. N. Aiken.

On Resolutions.—Mrs. Thomas Brodie, Miss C. M. W. Foster, Miss Mathews, Miss M. Hutchison, Miss Gregg, Miss Clara Henning, Miss Ada Martin.

Rev. Mr. Turnbull. on behalf of the committee on entertainment, invited delegates and visitors to partake of dinner provided by the ladies of South Argyle congregation.

Adjourned, with singing the 117th Ps.

WEDNESDAY, 1.30 P. M.

Meeting was opened with devotional exercises conducted by Mrs. J. A. Dick and Miss Martin. Subject, "Consecration."

The minutes of the morning session were read and approved.

Miss Emma McMillin read a paper, subject, "Norfolk Mission."

A report of the Magazine Committee was read by Mrs. W. C. Hutchison. Report accepted and referred to a committee.

A report by Mrs. J. G. Carson, Treas-

urer of the Magazine Committee, was read and accepted.

The report of Mrs. H. C. Campbell, Corresponding Secretary of Home Mission and Church Extension, was read by Miss M. M. Shaw. On motion, accepted.

A letter from Rev. A. G. Wallace, Corresponding Secretary of the Board of Church Extension, was read by the Secretary.

Miss Martin gave a report of her work among societies of Beaver Valley Presbytery—the object, to create greater interest in the *Magazine* and more enthusiasm in mission work.

On motion of Mrs. Reid, Miss Martin's report was laid on the table.

Children's Exercises were conducted by Mrs. M. B. Milliman, after which Mrs. Thomas McCague, our first missionary to Egypt, was invited to the platform and introduced to the audience.

A paper entitled, "The Christian Liberality of the First Century compared with that of subsequent periods in Church History," was read by Mrs. W. S. McEachron.

A report was read and a poem recited by Young Helpers, Salem, N. Y.

A paper entitled, "Misappropriation of Mission Funds," by Mrs. W. H. McMillan, opened a discussion on the subject.

A memorial came from Beaver Valley asking that Article 13 of the Constitution for Presbyterial Associations be revised, which created a discussion in regard to the appropriation of missionary funds. It was referred to a committee for further consideration.

In order to avoid misunderstanding, a motion was made that all resolutions or motions should be sent to the Secretary in writing.

The following ladies were appointed on the MAGAZINE Committee: Mrs. Geo. Moore, Mrs. Thomas McCague, Mrs. M. Watson, Mrs. W. H. McMillan and Miss M. C. Murdoch.

Adjourned with the benediction.

WEDNESDAY, 7:30 P. M.

The devotional exercises were conducted by the President, Mrs. Carson, assisted by Miss Elizabeth Gordon.

Miss Emma Anderson gave an address on "Country and Mohammedanism."

Dr. S. E. Johnson followed with an address, entitled "Hindu at Home."

Zenana work illustrated by a visit to a Hindu home was interestingly pictured by Miss Elizabeth Gordon and Miss Anderson.

Shepherd life and costume, with other costumes of India, were explained by Dr. Johnson.

Exercises closed with singing the 23d psalm by the missionaries in Hindustani. Rev. McEachron pronounced the benediction.

THURSDAY 9:30 A. M.

Devotional exercises were conducted by Mrs. Thomas Brodie.

Roll call followed.

A letter of greeting from the Keokuk Presbyterial Association was read, containing a cordial invitation to the ladies to hold their next meeting in Washington, Iowa. An invitation from Topeka, Kansas, was also received.

The minutes of previous sessions were read and approved.

Committee on nominations reported that the following ladies were nominees for President: Mrs. N. H. Brown, Coin, Iowa; Mrs. Mary McMichael, Monmouth, Ill., and Mrs. Margaret Head, Cambridge, Ohio. The election to be by ballot; the lady having the largest number of votes to be President, and the other ladies the Vice-Presidents.

The committee also recommended the nomination of the following ladies as Directors of the Women's Board: Mrs. J. M. Wallace, Mrs. Agnes K. Duff, Mrs. Mary W. Porter, Mrs. Mary Sampson and Miss E. D. Brown; which was approved by the Convention. The election to take place in Pittsburgh.

Committee on Place recommended the First Church, Washington, Keokuk Presbytery, Iowa, as the place of meeting in 1890. On motion, accepted.

Reasons why Washington, Iowa, was selected as place of meeting were given by chairman of committee, which were accepted.

Miss M. M. Shaw read the charter which had been obtained for the Women's General Missionary Society.

A paper was read by Mrs. J. P. McKee; Subject: "Lights and Shadows of Every day Life in the India Mission."

A motion that a message of sympathy be sent to Miss Euphie Gordon was made, and the Secretary was directed to send such communication.

Mrs. I. Edgar, of New Wilmington, Pa., read a paper. Subject: "Home Training in Connection with Sabbath School Instruction."

Miss S. Patterson, of Brooklyn, N. Y., read a paper entitled, "How to Instruct Sabbath School Graduates in Church Work."

A report of the Magazine Committee was read and approved.

Mrs. Blair made a motion that the July number of the *Magazine* be the minutes and papers of this Convention, providing the Presbyterial Societies will pledge an amount sufficient to cover the additional expenses. After some discussion, it was laid on the table till the afternoon session.

Letters were read from Secretaries of the Boards of Foreign Missions and Ministerial Relief.

Rev. Mr. Turnbull invited the delegates and visitors to partake of dinner prepared by the ladies of North Argyle.

Adjourned, with the benediction.

THURSDAY 1:30 P. M.

The meeting was opened with "Service of Song," conducted by Mrs. James A. Dick.

The minutes of the morning session were read and approved.

A paper was read by Mrs. M. M. Thompson. Subject: "Temperance and Mission Work."

A paper written by Miss Eliza B. Wallace, Knoxville, Tenn., entitled "Industrial Work Among the Freedmen," was read by Mrs. L. D. Rudy.

A paper by Mrs. M. F. McKirahan, of Topeka, Kansas, subject, "Home Mission Work," was read by Miss M. C. Murdoch.

The following officers were elected to serve for the ensuing year:

President, Mrs. Mary McMichael, of Monmouth, Illinois.

First Vice President, Mrs. N. H. Brown of Coin, Iowa.

Second Vice President, Mrs. Margaret Head, of Cambridge, Ohio.

Secretary, Miss M. M. Shaw, Bellevue, Pennsylvania.

Treasurer, Miss E. J. Sloan, Pittsburg, Pa.

The report of the Memorial Committee in regard to the revision of Article 13 in the Constitution of Presbyterial Associations, was accepted, and is as follows:

The committee would ask this Convention to re-affirm the decision of the committee of last year, accepting the recommendation of the Women's Board—to revise the 13th Article of the Constitution of the Presbyterial Association, and making it read thus: No money contributed by local societies for congregational purposes shall be reported to the Association.

Committee on Thank-offering received the offerings by Presbyteries, and reported the amount to be $3,984.34. After this report was received, Mrs. McMillan requested that the last two verses of the 72d psalm be sung.

The "question box" contained the following questions, which were answered by the delegates:

1st. Should the officers of the Mission Band be selected among the children?

2d. Wanted, a good plan for raising the quota.

3d. While we have a church with distinctive principles, should we permit our children to attend Sabbath-schools of other denominations?

4th. How should the membership of missionary societies be counted, or are those considered members who contribute but never attend the meetings?

5th. Should money made by entertainments of any kind be counted as contributions from missionary societies or mission bands?

Mrs. Blair's motion in regard to the printing of the minutes and papers of this Convention, laid over from the morning session came up at this time, and delegates from Presbyterial Societies, on behalf of those societies represented in Convention, pledged themselves responsible to the amount of $174.00.

The committee on *Magazine* decided to accept this, and publish the minutes and papers of the Convention in the July number of the *Magazine*.

Mrs. Reid offered the following motion which was accepted:

That the committee on *Magazine* be authorized to publish 4,500 copies of the July number of the *Magazine* containing minutes and papers of this Convention, and every copy of the *Magazine* called for outside of the regular subscription be sold at fifteen cents.

Mrs. Brown made a motion, which was accepted, as follows: That the Corresponding Secretary of this Convention be and hereby is directed to correspond with Presbyterial Societies, not here represented, in reference to pledging something to defray the extra expense of publishing the minutes and papers in the July number of the MAGAZINE.

Mrs. Stewart made a motion, which was accepted, as follows: That the Women's General Missionary Society employ Miss Jose Martin as the Agent of the Women's Board and *Magazine* Committee for one year, if arrangements can be made with Presbyterial Societies.

Adjourned, with the benediction.

THURSDAY, 7:30 P. M.

The meeting was opened with Bible reading by Mrs. W. J. Robinson. Subject: "Personal Responsibility." After which our missionaries from Egypt and India, Mrs. McCague, Miss Gordon, Mrs. McKee and Miss Anderson, were presented to the audience.

The minutes of the afternoon session were read and approved.

Mrs. George Moore read a paper. Subject: "Spiritual Life in Mission Work."

A paper was read by Mrs. Thomas McCague, of Omaha, Neb. Subject: "The Responsibility of Not Doing."

The President appointed Mrs. I. N. Laughead and Mrs. Col. Palmer, of Washington, and Mrs. J. W. Elliott, of Crawfordsville, Iowa, as the Executive Committee, to make arrangements for the meeting of 1890.

The chairman of committee on Resolutions presented the following report, which was, on motion, adopted.

RESOLUTIONS.

The Committee on Resolutions would respectfully submit the following:

Rresolved, 1st, That we acknowledge with profound gratitude our thankfulness to Almighty God for the manifest favor he has been pleased to bestow upon our efforts as an association of christian workers during the past year—in the organization of new societies. More and more the women of the church are identifying themselves with its mission work, and the children from the Atlantic to the Pacific are being aroused as never before; our contributions have been increased, our Home and Foreign fields have been signally blessed in all departments of their work, and we believe the spirit of prayer and supplication has been poured out upon the women of the church, at home and abroad, drawing us more frequently to the Throne of Grace asking and receiving renewed assurances, that "the set time to favor Zion has come."

Resolved, 2d, That as God in his unerring wisdom has removed by death many of the members of the societies represented in this General Meeting, we, the members of the W. G. M. S., do resolve that we cherish the memory and emulate the example of our dear sisters in Christ, bear testimony to their zeal in the Master's work, to their christian character and consecrated lives.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Resolved, 3d, That we have learned with great satisfaction of the success of the *Women's Magazine*, therefore,

Resolved (*a*), That we express our appreciation of the faithful labor and perseverance of the Com-

mittee to secure its success; and we recognize the blessing of God attending this enterprise, and hence it is clearly our duty to do all we can to increase its circulation.

Resolved (*b*), That thus realizing the blessing of God upon the first two years of its existence, we do recommend that the Committee avoid the introduction of secular advertisements, knowing that questionable advertisements do creep into the best "papers" where any are admitted.

Resolved, 4th, That inasmuch as we are continually hearing of the serious hindrance in the cause of Christian work in heathen lands, created by the transportation of intoxicating liquors into these lands; that as the Women's General Missionary Society of the United Presbyterian church of North America, we desire to place upon record and deeply deplore the action of our own United States government in declining the invitation of England to co-operate with it, and other nations, for the prevention of the transportation of such liquors into other lands. We also deprecate the fact that our Government continues its complicity with the liquor traffic and is receiving revenue from this unhallowed source. We will use our influence publicly and privately, especially in our homes, our Sabbath schools and communities, to educate sentiment against this system of iniquity, and we will aid by every legitimate method and means which tends to the abolition of the liquor traffic in our own country, and to effort add our fervent prayer, "Thy will be done on earth as it is in heaven."

Resolved, 5th, That we gratefully recognize the General Assembly's recommendation of an open door for women to enter upon the work of the Home field, and we ask the attention of the church to the indications of the Spirit in reference to this work.

Resolved, 6th, That the thanks of this Convention are due to the Woman's Board for their continued efficiency, and for procuring a charter, that henceforth the business of the Association can be legally transacted.

Resolved, 7th, That we tender to the Missionary ladies, Miss Elizabeth Gordon, Mrs. J. P. McKee, Mrs. S. E. Johnson M. D., Miss Emma D. Anderson and Miss Martin, also the two young gentlemen, Dr. Barr's sons, for their most excellent entertainment. It also gave us great pleasure to look into the face of Mrs. Thomas McCague, our first female missionary to Egypt. May their presence serve as an incentive to greater and better work for the Master, and our earnest prayer to God is that their lives may be spared for many yea s of usefulness.

Resolved, 8th, That we congratulate Miss Clokey on the completion of her very arduous and valuable work, "The Mission Band Helper," as it meets a long felt want in the church.

Resolved, 9th, That we return our thanks to the Railroad Companies for reduced rates; and the company that came *via* Pittsburg tender their sincere thanks to Mrs. Dr. Reid and Miss M. M. Shaw for their indefatigable efforts in making their journey so comfortable and pleasant.

Resolved, 10th, That we extend our hearty thanks to the three U. P. Churches of Argyle and the members of other denominations who unitedly lent a helping hand in making our stay so pleasant, by their generous and thoughtful hospitality. Also to Rev. Turnbull and his estimable wife, who have labored untiringly; to the worthy postmistress; to the ushers and pages; to the choir who willingly led in the music, to the gentlemen of Argyle who conveyed the delegates to and from the station, a distance of six miles; and to all who have in any way rendered assistance which will leave pleasant memories in the hearts of all who have had the pleasure of being in attendance at this, the Sixth Convention.

MRS. THOMAS BRODIE.
MISS C. M. W. FOSTOR.
MISS MATTHEWS.
MISS CLARA J. HENNING.
MISS MARY HUTCHISON.
MRS. ADA MARTIN.

In order to facilitate the work of the Women's General Missionary Society, it was suggested that Presbyterial societies appoint their delegates to the Women's General Missionary Society at their semi-annual meetings.

A motion was then made that a rising vote of thanks be extended to the retiring officers for their services.

After prayer by Miss Anderson, and the singing of the 150th Psalm, Rev. J.A. Littell, of Albany, pronounced the benediction. MRS. T. E. CARSON.

MRS. R. ELLIOTT, *President.*
Recording Secretary.

OPENING ADDRESS

——AND OTHER PAPERS READ BEFORE THE CONVENTION.——

«PRESIDENT'S ADDRESS.»

MRS. T. E. CARSON.

There is in Nature a mysterious force that is all pervasive. It acts alike in the narrowest compass and through illimitable space. It is silent, constant, unintermittent and tends to draw together particle and particle, mass to mass. An *analogous* force pervades our christian world, though adverse conditions or contrary impulses delay or interrupt its full effect; the attraction of mind to mind and soul to soul in our christian life is as persistant and powerful as in the material world is the attraction of gravitation. Assemblies like this which I have now the honor to open, are but one of the evidences of its power. Thousands of others larger and much more minute attest it, and our heart yearning prophesy is of yet greater gatherings even in the flesh than heretofore our old world has witnessed. It is to the *center* of the earth that each material earth fragment tends; to the sun that each planet draws, and to some imagined central sun that the vast stellar host inclines with ceaseless constancy. And we, though each with our own minor centers of interest, yet all gravitate around and ever towards our great Son of Righteousness, whose emblem raised now high in the sight of the world is the cross of Calvary. As servants of the Cross, our hearts filled with humble thankfulness, and also with grateful pride, we seek here its further exaltation and its wider dominion over the souls of men. None too often can we recall the wonderful story of the growth of its power. The dismayed, disheartened band of doubters assembled under lock for fear of the Jews, were transformed into the fearless, aggressive traversers of distant mountains and foreign seas, who were deterred neither by censures of councils or by judicial punishment from preaching the message of the Crucified One.

From Asia Minor through Southern Europe the light grew and grew. The utmost power of the mightiest of empires opposed in vain. Empires were overthrown and civilization itself tottered almost to its fall, but the Christ-light penetrated further and further, conquering new races, illuminating more distant lands. Foul perversions of the truth, superstitions bred of ignorance and fostered by avarice and unholy ambitions sought to smother it, but under all it lived and grew to burst into renewed splendor in the sixteenth century. Drummond tells us that the lily grows mysteriously, pushing up its solid weight of stem and leaf in the teeth of gravity; shaped into beauty by secret and invisible fingers the flower develops, we know not how. We do not wonder at it; every day the thing is done. It is nature; it is God. We are spiritual enough at least to understand that; but when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ, that is the growth of spiritual life—and that growth is Christianity.

What then does the cross tell that speaks with such effective might to the human heart? I answer, it is the one full complete, all satisfying response to the craving of the undying soul for a perfect God. A *mighty* God, who embodied in like flesh with ours, walked unfalteringly through terrors that make the bravest mortals quail, and in his own power triumphed with calm dignity over the King of Terrors. A righteous God who does no sin, condones no sin, but fulfilled all law. And last of all, and heretofore unimagined of any, a *loving* God who takes thought of us in our low estate, and having loved us, yielded himself for us; to the uttermost that all men coming to the Father through him might have life—life eternal in the heavens. Vast piles of masonry and marvels of architectural skill have attested the veneration of the race for a God of power. The cruelty of a host of persecutors and the self-inflicted tortures of thousands of ascetics witness the recognition of a righteous God, hating sin; but in the cross we have might and right

glorified in the halo of love supernal. So although in the past splendid ceremonials, the highest achievements in sculpture, painting and music have been pressed into the ritual of worship, yet none of these have stood; their attractions waned; their purposes became perverted, debased, and ceremonials and temples and systems have passed away. One thing brightens with the advancing centuries, grows in attractive power as the years pile up beneath it, and will increase in magnetic efficiency until the uplifted cross shall draw all men unto it. Do *we*, who claim to be ministers to *his* messengers and some of us even messengers ourselves of his ministry, desire to increase in power, value and worth? Then let us seek to live more and more in the presence of the Almighty, the pure and the all loving Lord, whose cross we will embroider, not on our perishing garments, but on the living tissues of our hearts, in the unfolding leaves of each of our daily lives.

Our Lord is arisen. He is seated on his throne in the heavens. Ages ago the decree was promulgated that the heathen should be his inheritance and the uttermost parts of the earth his possessions. We see him reigning crowned Lord of all and the cross is his scepter. Trembling supplicants are made rapturously confident, when with it he touches their penitent souls. Weak ones of the earth—the simple, the lowly imdued with his spirit become his "ministers a flaming fire," fitted to stand before kings, to endure all hardness and to conquer in his name, until our whole round world shall be filled with *his* worshipers, and all lands covered by his glory.

And now, dear friends, in his name we have gathered here to-day. May the sense of his presence be every moment among us, controlling our councils and directing our way. And we especially invoke his blessing on those among us who in strict literalness obey the word, and in their own persons seek among all peoples and throughout all nations to display Christ's banner. I pray that these sessions may give them further encouragement in their work, and may also help each one of us, and with us our entire and beloved church to a better consecration of ourselves to him, and to a most wise use of the powers which he so graciously permits us to use in his service.

ADDRESS OF WELCOME.

MADAM PRESIDENT AND MEMBERS OF THIS CONVENTION.—

In the name of the Women's Missionary Societies of Argyle Presbytery, I extend to you a most cordial welcome. We greet you with joy, and count it an honor to have you with us at this time. You have come laden with love and zeal. Lend us of your oil, for we need help. It is not quite three years since we organized our Presbyterial Society, so you see we are only on the threshold of the work. And only that we *know* of the Saviour's recognition of little things, mites, the doing what she could, we would grow disheartened. But we expect to be learners at this meeting, and to be greatly encouraged by your presence. The love of Christ has constrained you to leave your homes and come here to consult together how best to advance his kingdom. We trust your own souls may be refreshed and strengthened, and that you may leave with us an influence that will widen and deepen until all shall realize the privilege of becoming co-workers with Jesus for the salvation of souls. May we be so filled with the spirit of the Master, and your deliberations so guided by the power of the Holy Spirit that this meeting may be a foretaste of that time when "the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ."

We welcome you to our church, this vine planted here when all around was wilderness, and from whose sacred desk the gospel has been proclaimed for nearly an hundred years. We open wide the doors of our homes and welcome you there. And no doubt you are wearied with your journey, yet we most certainly assure you that no locomotive's shriek or boatman's horn will disturb your slumbers to-night, but you can lie down in peace and quiet, and the first sound in the morning will be music by God's orchestra. We cannot give you pleasure while here by taking you to see the wonders of an oil well; no college professor will invite you to devotional exercises, nor have we a hospital for you to visit. But we can show you "where sight and sound of nature everywhere abound." We can show you these everlasting hills, the work of God's own hand. We can take you over new carpets fresh from nature's loom, and show you a picture spread all around, more lovely than ever drawn by human artist, because the hand that painted is Divine. Finally, in the name of the Master, whose ye are, and whom ye serve, we fervently, reverently bid you welcome. MRS. M. M. BARKLEY.

REPORT OF THE WOMEN'S BOARD

FOR THE YEAR ENDING MARCH 31, 1889.

The music of psalms and the voice of thanksgiving will always be associated with the work of the past year; for it is largely due to the Thank-offering that the sum of $5,000 asked for the Women's Memorial Hospital has been raised, and a second parsonage almost paid for in six months.

The money was apportioned as follows: $1,000 to Women's Memorial Hospital, Sialkot, India; $500 each to Asyoot College and Pressly Memorial Institute of Egypt; $500 to Orphans' Home Hospital, Allegheny, Pa.; $1000 to Warm Springs Indian School; $1419 for special work in Freedmen's Missions; and $1000 to Parsonage fund.

The chances are that the Warm Springs Indians will receive attention when all the public offices are settled for the next four years. Of course there are honorable exceptions, but worthless Indian agents seem to be chronic with our government. The vexatious delays they cause only give more time to raise the money required for school buildings, and believing that all things work together for good, we can safely trust the Lord about the progress of his own work.

800 "Directories" were sent out, mite boxes have been prepared, a charter obtained for the General Missionary Society, and nearly 1100 blanks have been mailed for annual report. If these blanks did not go to the proper parties, please consider that of the forty-four Presbyterial Associations only *seven* sent a list of officers to the Board; no addresses were given in fifteen out of twenty-seven reports of meetings noticed in the church papers or the MAGAZINE; and ten kept utter silence.

Another Presbyterial Association is reported, Los Angeles, and the statistics will show many new societies and mission bands.

A special agent, Miss Jose Martin, has been employed for several weeks by the Magazine Committee and the Board to organize and visit societies. She is cordially commended to those who have asked for the address of the MAGAZINE and a general idea how to conduct a missionary society. The friend who suggested the plan very generously provided the first month's salary. Suppose now, instead of listening to this report, that each Presbyterial or congregational society would state how it had helped the Board—what do you think the answer would be?

Some would say they were too far away; others would announce they had all they could do at home; while not a few would probably declare that the Board is only superfluous machinery, and that it makes no difference how the money goes so that it reaches its destination. And yet we flatter ourselves that the "fifth wheel" is not altogether useless.

There has been a great demand for "model" constitutions, Rules of Order, and ideas on all sorts of subjects, showing that societies are willing to learn.

One very safe rule is not to respond to appeals not recommended by the Women's Board. Such giving only makes confusion and embarrasses the other Boards that have set apart certain work for missionary societies.

To those who wish to co-operate with the Board in trying to have things conducted in an orderly way we would recommend:

1st. That societies and individuals would, if possible, consult with the Board before contributing money for special purposes.

2d. In sending money for the general work of the Home, Foreign and Freedmen's Missions to allow the Board the privilege of giving it to the work most needing assistance in the mission for which it is intended.

3rd. Immediately after election send a list of Presbyterial officers to the Board.

In the course of time we hope to have our own leaflets, but if any one has something practical to say on subjects of general interest, do not wait till the Board get inspired in the same direction before your talent is discovered. Our first publication, "The Missionary Helper," is one of the results of last year's meeting at Washington, Pa. Much credit is due the compiler and the committee for the manner in which they have accomplished their laborious and somewhat hurried task.

Two questions that seem to need frequent answers are, "Should money used for congregational purposes be reported?" and "How are we to choose between the Women's Board and the Financial Agents of the General Assembly and yet be uniform?"

The first could soon be settled by having money used for congregational purposes raised by the congregation *as such*. With regard to the second, the resolution of the General Assembly concerning the payment of money through Financial Agents was merely to re-

lieve the Treasurers of the various Boards of much extra work, and now that the women have their own Treasurer it naturally follows that they will consider the Treasurers of their Presbyterial Associations as *their* Financial Agents.

At the Allegheny meeting three years ago it was suggested that the missionaries and the Board be made the subject of prayer between the hours of five and six every Sabbath evening. We hope that resolution has not been forgotten. The members of your Board have their own cares and duties in addition to their present official responsibility, and are generally supposed to be as human as other people.

The term of office of Mrs. J. M. Wallace, Mrs. Mary Samson, Miss E. D. Brown, Mrs. Mary W. Porter and Mrs. Agnes K. Duff expires with this meeting

Respectfully submitted,

MRS. E. J. MCPHERSON, President,
MISS M. M. SHAW, Rec. Sec.

REPORT OF CORRESPONDING SECRETARY

OF FOREIGN MISSION WORK OF WOMEN'S BOARD, FOR YEAR ENDING MARCH 30, 1889.

Twelve months have passed away since, in the convention of the women of our beloved church, we read, in her absence, the report of the Secretary, who for two years had labored with earnestness and zeal to advance the Foreign Mission department of the Women's Auxiliary Board, which department it is our privilege to represent to-day. Again we are standing on the threshold of another year. Glancing backward, the past stretches out behind us. Through the open door we catch glimpses of the future in the two great countries, Egypt and India, which claim our attention in our department of mission work. It is night there still. A few stars twinkle in the Oriental sky, and we fancy there are faint signs of the coming morning, but we turn back to bring you a stereoscopic view of the past year. Though only a little picture, made up of a few facts and figures, we trust it may not be wholly uninteresting to you.

In finances, statistics show a decided gain over the two previous years. While few of us have done all we might have done, had our hearts and hands been wholly consecrated to the Lord, yet we have reason to take courage and make higher and holier resolves for the future; resolves that may expect the blessing of him who waits to be gracious to his people. Of the $16,249 contributed by the Missionary societies for Foreign mission work, $14,627 were disbursed through the Women's Auxiliary Board, an amount more than three times as great as the entire receipts of this Board during any year previous to the last, when $15,619 were raised and $11,022 were disbursed through the Women's Board. These facts show increasing confidence in the work that is being accomplished.

Instead of a few extracts, I wish that I might give you many details of the pleasant correspondence carried on with the missionaries at the various stations, showing that their labors are not growing any less but that the results are more and more encouraging and satisfactory, and that even Mohammedan prejudice is yielding to the kindly influences of the Son of Righteousness. A letter, in speaking of the annual examinations and closing exercises of the schools and college at Asyoot, mentions this incident: "After the exercises had all closed, a prominent Moslem came upon the platform and made a flowery speech about the school, saying it was the best in the country. It was an unexpected surprise to all the missionaries and protestants that a Moslem would admit that the schools and college were doing the country any good." Another letter from Cairo tells of Miss Smith's school for girls, taught in a house rented from a Mohammedan. It is unusual under any circumstances for Mohammedans to let property to Christians. This house was built by a prominent and bigoted Moslem. Since his death, his friends content themselves with coming once a year to the house to perform ceremonies in his honor and for the good of his soul. A party of missionaries had been out the evening before to witness these wild, queer ceremonies, which were thought to be a remnant of Bael worship." The writer further says, "When we look at the mission centres with their schools, the zenanas and the Bible work, it seems as though a great deal was being done, but when we look at all Egypt with its vast multitude of unreached and unsaved souls, what has been done seems but a mere bright speck in a great black sky."

We turn from the land of the pyramids to the farther away field of the Punjab in India. The band of faithful workers there especially claim our attention and sympathy. Of all the countries in the world, we have reason to believe

there is none where the condition of women is more pitiable and degraded than in India. Owing to their seclusion, and the multitude of caste customs, the work among them is slow and difficult. While there are some village and district schools under the care of the missionaries, we have but one boarding school for girls in all this vast province. This school, located at Sialkot, is familiarly known as Miss McCahon's school. Of the forty-two pupils in this school, only eight are supported, or partly supported by friends; of the remaining thirty-four a few are supported by home societies as special objects, the rest by the mission. When we consider how little it takes—only $25—to keep a girl in school a year in India, it seems as though each one in this school might be taken as a special object of kindly support by some society or mission band. We are happy to report that three new scholarships in this school have been taken by societies during the last year.

Of the Zenana work we have little to report. Those who take the WOMEN'S MAGAZINE, and have read the missionary letters published in it descriptive of the itinerating and tent life, have a better idea of what has been done in this department of mission work than we can possibly give in the brief space allotted in this report. A few weeks since, however, a very urgent appeal from the Women's Association in India came to the Women's Auxiliary Board, asking that three new female missionaries be sent out to their help this fall.

Letter read: *To answer this appeal would require an outlay of $3,000 for the first year. After that, $1,500 per year; this is the very least reckoning. What will you, and the women of the church, do with this appeal? Will you heed the request? Can you, by extra effort or self-denial, send the help so much needed by our sisters in India who are breaking under the great strain of over-work?

Those who were present at the General Missionary Convention last year will remember the appeal made and sent out to the societies in behalf of a Women's Hospital in India, to be called the Memorial Hospital, in memory of Mrs. Martin, and of the devoted women of the future who may spend their lives and end their days in the shadow of the great Himalayas. This hospital was to be under the care of Dr. Maria White. One year of practice as a physician in India convinced Dr. White that a hospital was a necessity, second to none other, to to make her work either effectual or successful. She did not call upon the women of the church to take up her cause, but unasked by her, they have taken it to their hearts, and to-day we are pleased to report that the $5,000 needed to make the hospital an established fact, has all been raised. The work of building a roomy, convenient house, where she may better care for the many sick ones who come to her, is being pressed forward as fast as circumstances will admit. A paper from Dr. White, which will be read to the convention, shows that the medical and hospital work is accomplishing more than its most enthusiastic friends had hoped for it. Through the door of physical relief, many a heart is reached by the kindly influences of Gospel truth.

Dr. White, in writing of her work, says: "These poor, suffering ones can hardly underderstand why I have come to work for them, and they constantly ply me with questions, such as: 'What did you come to India for?' When I tell them I came to the women of India, they ask again: 'Who sent you?' Then I tell them of the love of Christ, who can see how they suffer, and that he has called or commanded us to come and help them. This answer almost always brings forth the remark: 'Your God must be a very kind, good God to send a doctor to the women; none of our gods ever sent us a doctor. Tell us more about your God.' And so the way before us opens up, and we try to make them feel by prayer and teaching that it is God alone who makes the medicine or treatment give them relief."

And now, dear sisters, will you take up and carry on and enlarge this work, which to us seems a work of wise economy. It costs no more to build a hospital in India than to put up a school building, and no more for current expenses than for the carrying on of any of the training schools and its influence strikes right to the home, the place where every true reform must begin. Until the mothers and daughters of all heathen countries are reached and christianized, there can be no steady progress in overcoming the powers of darkness. Although with each succeeding generation some advance may be made, it will be like the ascent of an icy hill—with every step forward there will be a slip of half a step back; consequently a waste of strength and material. Let us therefore redouble our efforts, God being our helper, to capture in any way we can the hearts and minds that rule the homes, and through them the nation.

As hospitals in our own country are not usually self-supporting institutions, can we expect them to be self-supporting in a country

*Letter will be found on another page of Minutes.

where very little, if any, of the other evangelical work is self-supporting? We have not been able to learn the estimates for the hospital expenses for this year, but judging from what the same kind of work costs other denominations in India and China, we ask you to appropriate $600 per year for the current expenses of the Women's Memorial Hospital. Just one dollar a year from each one of our 600 societies will provide for this work. What results for so little outlay!

Last year, when the women of the church were asked to contribute $5,000 extra for the Memorial Hospital at Sialkot, we had faith to believe they could do it. It has been done. Has any one of us grown poorer because of the little sacrifices? Can you take up the same work again? Two more physicians will soon be ready to go out. Egypt, too, is calling for help for her suffering women. Soon there will be necessity for another hospital. When it is needed, will you again be ready for the self-denying effort? But remember, dear friends, with all the new work undertaken there can be no letting go of the plough, or the dropping of the old work pledged for. As in the natural world, so in the spiritual; an abundant harvest can only come when the seed has been scattered with a liberal hand. Will we so labor as to gain the Master's approval, "Well done good and faithful servants."

A woman converted from heathenism, who realized the condition of her people, said: "Tell your people how fast we are dying, and ask if they cannot send the Gospel a little faster." A tender-hearted missionary in Syria has clothed the touching words in poetic dress. Let them move our hearts as an appeal from our sisters in India and Egypt, who are waiting for the Gospel, and dying while they wait:

Hark! the wail of heathen nations:
List! the cry comes back again,
With its solemn and reproaching,
With its piteous refrain:

"We are dying fast of hunger,
Starving for the Bread of Life!
Haste, oh, hasten! 'ere we perish,
Send the messengers of life!

"Send the gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands?
Heed ye not His words—your Master:
'Go forth to all the world?'
Send the gospel faster, faster—
Let the banner be unfurled!"

Christian! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Merely what you "well can spare!"
Will you make your God a beggar,
When he asks but for "His own?"
Will you dole him, from your treasure,
A poor pittance as a loan?

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost!

When the Master comes to meet us,
For this loss what will He say?
"I was hunger'd; did ye feed me?
I ask'd bread; ye turned away!
I was dying, in my prison,
Ye ne'er came to visit me!"
And swift witnesses those victims,
Standing by, will surely be.

Sound the trumpet! wake God's people!
"Walks" not Christ amid his flock?
Sits he not "against the treasury?"
Shall he stand without and knock—
Knock in vain to come and feast us?
Open, *open*, heart and hands!
And as surely his best blessings
Shall o'erflow all hearts, all lands.

Respectfully submitted,

MARY B. REID.

REPORT OF CORRESPONDING SECRETARY

OF HOME MISSION WORK OF WOMEN'S BOARD FOR YEAR ENDING MARCH 31, 1889.

As the work of your Home Mission Secretary comprises the sending of boxes to Home Missionaries, the Parsonage Fund, the Warm Springs Indian School Buildings Fund and Ministerial Relief, you can readily imagine that correspondence is voluminous and varied, as she is always glad to answer questions concerning all these branches of work and any others that may be considered Home Mission Work.

During the year three hundred and fifty letters and forty-five postals have been written in addition to three addresses written and delivered at the request of different L. M. So-

cieties. Early in the year the following named societies expressed their willingness to send boxes to Home Missionaries, whenever the names and addresses would be forwarded:

L. M. S. of West Newton, Pa.
" " Erie, Pa.
" " New Concord, Ohio.
" " 2d Philadelphia, Pa.
" " Mt. Lebanon, Pa.
" " Caledonia, N. Y.
" " Wellsville, Ohio.
" " 1st Chicago, Ill.

The following named societies reported having sent aid to the addresses given them:

		VALUE.
L. M. S. of 2d Philadelphia, Pa.,	box,	$10 0.00.
" " 1st Chicago, Illinois,	"	25.00.
" " Wellsville, Ohio,	cash,	10.00.
" " Mt. Lebanon, Pa.,	"	10.00.
" " Caledonia, N. Y,,	"	5.00.

In all of these cases letters were sent to the societies giving some information of the missionaries' most pressing necessities, and as you will notice several of the societies thought that a little money would perhaps be more desirable, as the friends could then expend it to suit themselves. We regret that we were unable to secure more names of families to whom boxes could be sent, but we rejoice to think that our church is caring so well for her servants that few boxes are necessary. Of course all understand that in no case was help asked for by the missionary, but it was sent to them unexpectedly and unsought.

We earnestly hope that all Superintendents of Missions, and others who know of needy Home Missionaries families, will promptly forward their names and addresses to the Home Mission Secretary of the Women's Board *early* in the year, and that societies desiring to help in this direction will signify their intention to the same person as *early* in the season as possible, that the boxes may be sent before the cold weather.

PARSONAGE FUND.

We are glad to report a growing interest in this branch of our work. You will see by last year's report that the Los Angeles parsonage was not then quite paid for. During the past year the societies, through your Board, have paid the balance on the Los Angeles Home ($379.73) and $2,233.52 toward the payment of the Park Ave. parsonage, Omaha, Neb., making a total of $2,613.25, and leaving a balance of only $266.48 to be paid on the latter house. We feel very confident that this sum will soon be paid in and a third parsonage undertaken. Please remember that this money is not a gift to the congregations named; it is only a loan, the payment of which is arranged in such a way that it can easily be done in ten years and the money re-loaned to perform the same kind mission elsewhere. I have recently had the pleasure of taking lunch in the Los Angeles parsonage with the earnest, faithful pastor and his family, and was delighted to see the pleasure they take in their beautiful home. All who take *our* MAGAZINE have seen the picture of it, and have also read the letter from the pastor concerning it.

Surely this is particularly woman's work: helping to provide comfortable homes for their sisters, the wives of the hard-working Home Missionaries.

WARM SPRINGS INDIAN SCHOOL BUILDINGS.

Owing to circumstances over which the Home Mission Board had no control, these buildings have not yet been erected; but now that the Presidential election is over it is confidently expected that in a short time all difficulties will be removed and the work pushed forward to completion. Rev. Mr. Wilson and his wife have been placed in charge of the Government school, which is an advantage that cannot be estimated. It is hoped to be able to retain them there until our buildings are ready for occupancy, when the Government school will be closed. Your Board agreed to raise $10,000 for the erection of these buildings. During the year just closed the societies throughout the church have contributed $2,804.15 for this purpose; $1,000 of last year's thank-offering was also set aside for the same good object, so that more than half of the whole amount named has been secured, as the following statement will show:

Paid to Home Mission Treas. in 1888,	$1,700.00.
Balance in Treasury Women's Board for 1888.....	665.74.
Thank-offering of 1888.....	1,000.00.
Contributions of Societies for year ending April, 1889.....	2,807.15.
Total.....	$6,172.89.

This leaves less than $4,000 to be raised, and we feel very sure that as soon as we can send out letters to the societies, assuring them that the buildings have been commenced and that the money is needed at once, that the whole sum will be forwarded promptly and cheerfully. Let us pray that all difficulties in the way may be removed and these very important schools at once established.

Ministerial Relief.—We are glad to report that our women are not forgetful of those who by

the infirmities of age are prevented from serving their Master in an official capacity; and the families of those faithful ministers, who have been left to mourn a father's loss, as is shown by the fact that $617.22 has been sent to the Treasurer of the Women's Board for the purpose specified, in addition to many boxes which have not been regularly reported.

Other Objects.—In addition to the foregoing regular lines of work, many of our societies have contributed to special funds as follows:

Waitsburg Academy Endowment Fund,	$50.00
Children's Church, Horton, Kansas,	36.36
Special Church Extension Work,	172.75
Special Home Mission Work,	15.00
Total	$274.11

New Work.—Letters have been received from time to time asking why women were not engaged as workers in the Home Mission field and offering to contribute toward the support of such, when it would be deemed advisable by the church to employ them. You will all remember the memorial which was sent to the General Missionary Society some years ago on this subject, and which was referred to the Secretary of Home Mission Board for reply. It was not thought best at that time to enter upon this new branch of women's work. I am glad to report that your Secretary had the pleasure of presenting, on May 6th, to the Home Mission Board a request from the Women's Board, that they advise us what reply to make to such letters and memorials.

The following action was unanimously taken: "That the Home Mission Board is in favor of employing women as workers in city missions, *provided* that satisfactory arrangements can be made with the Women's Board for their support." Thus another door is opened in the Master's service. I feel confident that you will all rejoice in the fact, and be ready to volunteer contributions to successfully carry on this work. Already $75 have been designated for this special object—"the employment of women in the Home Mission field."

Let me urge every woman in our church to take a deeper and more loving and prayerful interest in the work of the General Missionary Society and the Women's Board during the coming year than ever before. There is so much to be done, and the time to work is short and uncertain. May we all so labor that we shall hear him say: "She *hath done* what she could."

Contributions.—It will simplify matters very much and save much valuable time if societies would make their contributions through their Presbyterial Treasurer to the Treasurer of the Women's Board. Any one desiring information on any of the foregoing lines of work, or on any thing else relating to the work of the church at home, will confer a favor upon the Home Mission Secretary of the Women's Board by corresponding with her, as she will gladly render any service in her power. May our Lord give you all a new baptism of his Spirit for work.

ELIZABETH M. CAMPBELL.

Allegheny, May 6, 1889.

REPORT OF FREEDMEN'S WORK

THROUGH THE WOMEN'S BOARD FOR THE YEAR ENDING APRIL 30, 1889.

Another year in Mission work is just closing, and with its rounding up comes our third annual report of work being done for the Freedmen. There is much of interest to record of each station. The health of pupils has been exceptionally good and the attendance at day schools and Sabbath services large and more regular than ever before, stringent rules having been adopted and carried out, which excluded all those who had heretofore given much trouble by their tardy and irregular attendance.

At Chase City, Va., an annex of two rooms was built to the school building, which facilitated the work greatly; better work was done with greater ease and satisfaction to all parties. The number enrolled this year was 279, the attendance unusually regular and the progress made was proportionally rapid. The moral influence of the day schools is prominent, from the fact that almost all of the converts brought into the Mission congregation are from the pupils. Since these pupils nearly all become teachers, and the Sabbath school with them goes hand in hand with the day schools as they are found scattered over the North, the far-reaching influence of these Missions can scarcely be estimated, and will only be known on that great day when the records of all will be open to view. Through the forty-six now engaged in teaching who received their training at this station, it is estimated that 3,000 children are being taught the better way of living, and thus

become more useful in their day and generation. The wants in the way of clothing were fairly met. There was an average attendance in the Sabbath school of 136; the congregation numbers 79. A series of religious services were held, covering some six weeks, and fifty-six persons were brought to Christ as a result of the interest awakened. They have also a regular weekly prayer meeting, a Society of Christian Endeavor, a Temperance Association and a Band of Hope, each one holding meetings at regular intervals and report an active interest in the cause. That of temperance is said to be making especially rapid strides among the colored people. For those pupils coming from a distance, cottages are provided for their lodging, and in these they prepare their own food at the nominal cost of $3.00 a month.

At Norfolk, the total enrollment was 453, with an average attendance of 305. At the first of the year the attendance upon the Sabbath services was only about one-fourth of this number. The management realizing that the larger proportion were not desiring or receiving benefit from those services which were especially for their good, made the attendance upon these services obligatory upon all the day schools. This rule met with much opposition from the colored ministers and many parents at first, but in the end the effect was salutary, they having now the largest Sabbath school in the city. The congregation has 41 members; 13 were added during the year. Each teacher is expected to talk privately with her pupils on the subject of personal religion. The sewing school is an important feature of the work, each girl being required to sew forty minutes a day. Five hundred and seventy-six garments were made during the year; these are sold at a price below the cost of material. Miss Dennison began work as Bible reader in December. Her services have proved *very* beneficial; the amount of destitution and superstition her investigations have disclosed is said to be amazing. She has made 800 visits, 100 have been added to the Sabbath school through her efforts, and many sick and suffering ones have been comforted by her kind ministrations. The field is vast, the physical suffering very great and the moral status of the people very low, so that *one* Bible Reader is inadquate to the necessities of the case. Yet much good has been and is still being accomplished through this instrumentality, and it is earnestly hoped much more will be attained in the future and that funds will be available for others to engage in this grand work. Much suffering was alleviated and prevented by the donations of clothing kindly sent by societies.

At Bluestone there were 174 enrolled in the day school and 335 in the Sabbath school, with an average attendance of 97. These people are exceptionally destitute—the country being poor and the soil thin and unproductive. The population in this station are transitory, always needy; hence larger quantities of clothing are called for than at any other station. Shoes and stockings, boys' clothing and bedding are in special demand. They report more than usual interest as being manifested in all religious services, this year, the attendance being uniform throughout.

Knoxville had in the boarding hall this year 118. In the Home forty were enrolled, and of these two were of the older girls who worked for their board. Two little girls were supported by persons outside of the Church, twenty-one by parents and fifteen by Missionary societies. Eight of these little girls united with the church this year, while others are inquiring the "way of life." They say that the need for second-hand clothing at this station has ceased, those under its care being able to provide for their own necessities. This is certainly good news, and glad would we be were it true also of the other stations; but until such be the case, we commend societies to concentrate their attention upon the more needy fields.

Work Done During the Year Through the Board.—The furnishing of the new school rooms at Chase City was largely done through the Board. The Board contributed towards the purchase of a horse for the Bluestone Mission. Nine little girls were supported in the Knoxville Home. Owing to the great necessity for clothing at several stations, a special plea was made through the church papers in February, which was responded to generously and thus much good was accomplished, the pupils being permitted to remain in school and comfortably clad as well. A Bible Reader in the person of Miss Henrietta Mason was supported since December 1st at Knoxville. Her efforts were directed towards bettering the conditions of the homes, which of course, is largely done through the mothers. She organized what she called "mothers' meetings," where she gathered together a number of women and instructed them in the art of sewing and mending neatly; she reading from the Bible to them while they performed their tasks. Thus the education of the heart and hand go side by side.

Recommendations for the Coming Year.—It is the earnest desire of the Board to continue the support of the Bible Reader. Only $150 was form-

ally pledged this year just closed the remainder being made up of odds and ends and small contributions from a number of societies. All this is very well, did we know the same would be forthcoming another year. Will not some one or more societies come forward and pledge the required amount, not only for the continued support of this one, but the one at Norfolk as well? Does not this phase of the work suggest itself as being specially fitting and appropriate for the women of the church to assume? The support of little girls at the Home so auspiciously begun, is still prominently before us. We earnestly hope many more societies will come forward and assume the support of these helpless ones the coming year. Through a misunderstanding between the Corresponding Secretary and the Assistant Principal at Knoxville, five more were admitted as beneficiaries this last year than were fully pledged for. Fortunately there was enough money in the treasury, designated for the education of little girls, to make up the deficit and allow the children to remain in the Home. This came out all right for this year, and more good was done in the Home than would have been otherwise, but money might not be so plentiful in the treasury next time. In order that these little girls may be insured the training they so much need, we would earnestly ask that their support be pledged by societies. The name, size and age of each child will be furnished to any who may desire it. Shall we repeat that oft-told and time-worn request for clothing sent at the beginning, middle and end of the year? We hope the time will be when this will not be necessary; but that time has not yet arrived, and until thus notified please continue sending these welcome offerings. New material for their sewing schools also please do not forget. Industrial training schools for both boys and girls are earnestly asked for, and we hope the time is not far distant when these will be forthcoming.

One more object we are especially anxious to bring before you and I do sincerely ask your *careful, prayerful* and *material* consideration of the same: The urgent necessity for a "Home" for little boys at Knoxville, similar to that we now have for girls, has been prominently before the Freedmen's Board for some time, and now the call has become so loud as not to be disregarded. Accordingly it was resolved to erect the building this year. The Board signified its willingness to give the raising of the money requisite into the charge of the women and children of the church. At first thought this may seem like a mammoth undertaking, but after explained, we hope it will commend itself to your good judgment as also to your generous hearts and hands. The building will cost about $7,000. It has been arranged that the contributions from the Sabbath schools for the quarter devoted to Freedmen be applied to this object, and it is expected this will amount to some $3,000. Then by resolution the Freedmen's share of the thank-offering of last year was set apart for the same object. This is $1,400, leaving some $2,600 yet to raise. At its last meeting the Women's Board resolved to assume the raising of this and earnestly commend it to your early and favorable attention. The need for this Home is, if possible, greater than was that for the little girls, as there are no arrangements whatever at present for their accommodation. Shall we not soon receive a hearty and liberal response in the interests of this building? Then soon will it stand a monument to the generosity of the women and children of our church.

Please send *all* money for this, as also for the other objects commended to your favorable attention, through your Presbyterial Treasurer to the Treasurer of the Board.

Respectfully submitted,

C. JANE VINCENT, *Cor Sec'y.*

Allegheny City, May 3, 1889.

The following clothing, etc., has been sent to the Freedmen since last May:

KNOXVILLE, TENN.

L. M. S. of Le Claire Prairie, Ia., 1 box, $6.00.
" " 2d Pittsburg, 1 box, $31.89.
" " 2d Pittsburg, 1 box and 1 bbl., $13.00.
" " Chariton, Iowa, 1 box.
" " Amity, Iowa, 1 box, $15.00.
" " 2d Brooklyn, 1 bbl.
Dorcas Society, 8th church, Pittsburg, 1 bbl.

LITTLE GIRLS' HOME, KNOXVILLE, TENN.

Willing Workers' Mission Band, Beaver Falls, Pa., 1 box, $5.00.
Ladies' Sewing Society 2d Allegheny, Pa., 1 bbl. $20.00.
Ladies' Aid Society 4th Allegheny, 1 box, $15.00.
L. M. S. of Fredericksburg, O., 30 yards carpet and bedding, $19,00.

CHASE CITY MISSION, VA.

L.M.S. of Chartiers, Pa., 2 bbls., value of 1, $27.00.
Sewing Society 2d Allegheny, 1 bbl., $25.00.
W. M. S. of Xenia, O., 1 box, $32.25.
" " Elderton, Pa., 2 boxes, $25.15.
" " 1st Pittsburg, Pa., 2 bbls.
" " Braddock, Pa., 1 bbl., mostly new, $55.
Y. L. M. S. 7th Pittsburg, 2 bbls.
L. M. S. of Leasureville, Pa., 1 box.
Ready Workers, North Argyle, N. Y., bed'g, $8.
L. M. S. of Hamilton, Ohio, 1 box, $30.
Ewing Mission Band 5th Pittsburg, 2 bbls.
Ladies' Mission and Aid Society, 3d Allegheny, 2 bbls.
Y. L. M. S. 4th Pittsburg, 1 bbl.
L. M. S. of 1st Washington, Iowa, 1 bbl., $12.
" " Toledo, Iowa, 1 box.
" " Springfield, Pa., 1 box.
" " Red Oak, Iowa, 1 box.
" " Morning Sun, Ohio, 1 bbl.

L. M. S. of Harmony, Pa., 2 bbls., $144.00.
" " Salem, N. Y., 1 bbl., $26.00.
" " Fredericksburg, Ohio, 2 boxes, $66.
Mission Band of Etna, Pa., 1 bbl., $10.

NORFOLK MISSION, VA.

L. M. S. of Caledonia, N. Y., 1 box, $35.
" " Braddock, Pa., 1 box, $50.
" " Hamilton, Ohio, 1 box, $30.
" " Walda, Kansas, 1 box, $6.15.
" " Jacksonville, Pa., 1 box, $14.
" " Argyle, N. Y., 1 bbl., $112.
" " Oxford, Pa., 1 bbl.
" " Stamford, N. Y., 1 bbl., $75.
Two L. M. Societies 1st Washington, Iowa, 1 bbl., $34.
Sewing Society 2d Allegheny, 1 bbl., $25.
M. B. of Pigeon Creek, Pa., 1 box, $28.
Mission Band of Braddock, Pa., 2 boxes, $25.
W. M. S. of Hartstown, Pa., 1 bbl., $28.
Mission and Benevolent Society 4th Allegheny, 2 bbls., $100.
Dorcas Society 8th church, Pittsburgh, 1 bbl.
L. H. M. S. 1st Allegheny, 2 bbls.
Willing Workers, Wooster, Ohio, 1 box.
W. M. S. of 2d Brooklyn, 1 bbl.
" " Keokuk, Iowa, 1 box, $30.
" " Salem, N. Y., 1 box.
" " Kirkwood, Ill., 1 box.
" " St. Clair, Pa., 2 bbls.
" " 3d Pittsburg, Pa., 1 bbl.
Y. L. A. S., 4th Allegheny, 2 bbls.

BLUESTONE MISSION, VA.

L. H. M. S., 1st Allegheny, 2 bbls., $74.
Y. L. Aid S., 1st Allegheny, 1 bbl., $30.
Good Will M. Band, 1st Allegheny 1 box, $22.
L. M. S. of Beaver Run, Pa., 1 box.
" " Washington, Pa., 1 bbl., $10.
" " Marissa, Ill., 1 bbl., $10.
" " Freeport, Pa., 1 box, $25.
" " Erie, Pa., 1 bbl., $15.
" " Latrobe, Pa., 1 bbl., $35.
" " Connellsville, Pa., 1 bbl., $23.
" " Elizabeth, Pa., 2 bbls.
" " Glade Mills, Pa., 1 bbl.
" " Wurtenburg, Pa., 1 box papers, $5.
" " Etna, Pa., 2 bbls., $35.
" " 5th Pittsburg, 1 bbl.
" " Norwich, Ohio, 1 box, $21.
" " Espyville, Pa., 1 box, $16.
" " West Newton, Pa., 1 bbl.
" " Beaver Run, Pa., 2 bbls., $20.
Y. P. M. S. 2d Xenia, Ohio, 1 box, $14.
Gleaners M. B., West Bellevue, Pa., 2 bbls., $25.
M. and Benevolent, 4th Allegheny, 3 bbls., $120.
W. M. S. of Beaver, Pa., 1 bbl. and 1 box. $18.
Good Will Band 2d Church Mission, Allegheny, 1 bbl., $23.
Missionary and Benevolent Soc., 4th Allegheny, 1 bbl., $115.

REPORT OF NORFOLK MISSION.

The Caucasian is the most restless, intelligent and powerful of the races, and includes all the great historic nations. It constitutes a little more than two-fifths of the human family. The remainder are colored. Of the colored races the American negro stands at the head in morality and intelligence. They are eager for an education. They deprive themselves of the necessaries of life and undergo hardships which the southern white people would not endure, to keep their children in school the greater part of the year. That they are capable of taking an education has been proven beyond a doubt. Dr. Clark, of Georgia, a noted minister of the M. E. church South, as a result of his extended observation, says that the average examinations in the colored are better than the average in the white schools. As a race they are distinguished for their teachableness.

The United States owes the negro a debt which can be paid in no other coin. But, until the Blair Educational bill, or some like measure, can be carried in Congress, it is the duty of the Christian people to do what they can to educate and thus elevate the negro.

Those in the United States now are not Africans, they are American citizens and have a right to all the privileges granted to any citizen by our Constitution. As has been said, they are in the South to stay; educate them; Christianize them; respect their rights; set them a good example and they will prove a blessing and not a scourge.

In Christianity, they, as a rule, live up to the light they have. Their standard is not very high, and they are full of superstitious ideas about seeing stars when they are converted; and hearing a voice from Heaven telling them their sins are forgiven. But as they become educated, those ideas seem as absurd to them as to us. Considering the fact that their forefathers were kept in slavery for nearly two and a half centuries, and their mental development and religious training as totally neglected as was the beasts, and the treatment they have received from the Southerners since their freedom, is it any wonder they formed some ludicrous and heathenish opinions about the religion of Christ? And yet, they receive no Bible instruction from the Southern Christian people. I heard a lady say once of a colored minister who was so nearly white that we could not tell he was colored, "That she did not care to be introduced to him when she knew he was colored." If a man is a man in every sense of the word, and a Christian, he is entitled to the right hand of fellowship from every Christian man and woman, even if he

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has negro blood in his veins and his skin is a few shades darker than our own. "A man's a man for a' that."

The work among the colored people was begun in Norfolk by the United Presbyterian church in January 1882, under the supervision of Rev. Matthew Clark and wife. The second year Prof. Grove was sent as an assistant; and later others were sent to help carry on the good work. Schools were opened in rooms rented for the purpose, in different parts of the city where they could be had. Soon the room and teaching force were not sufficient to accommodate the number of pupils who were eager to attend. As soon as it could be done the college building was erected and more teachers were employed. The teachers who were employed here first deserve credit for the earnest work which they did with the pupils, who were mostly street Arabs and knew nothing of the ways of the school-room.

They were frequently interrupted in their class work by a brickbat or some other weapon of defense being hurled in at the window, against the door or across the room. But those hard times are over. The school gradually grew better every year. The work was carried forward by Rev. Clark until the fall of '86, when Dr. W. L. Wallace was sent as principal. Although his health was very poor, he labored faithfully for a year and a half, when he grew so weak he was confined to the house, though he still remained in the field till the close of the second year. The good seed sown by him took such deep root in the hearts of many of the colored people that it cannot be choked by the thorns or scorched by the sun. "He rests from his labors, but his works do follow him."

The school has never been so successfully carried on as during the year just closing. The total enrollment for the year is 453, with an average daily attendance of 305. In consequence of the rigid enforcement of some strict rules laid down by the principal, the tardiness and irregular attendance which have hitherto so retarded the progress of the pupils, are almost a thing of the past. As a result, the pupils in all the grades have advanced more rapidly than ever before.

What they most need is strict discipline. Their bump of order, if they possess such an one, is almost wholly undeveloped when they enter school. To the truth of this statement the primary teachers can testify. But as they pass through the educational mill from room to room, there is marked improvement in every way.

As to their abilities, our observation has been that in perception and memory they are up to the standard of white pupils, but in reasoning from cause to effect the majority of them are below par. There are, however, many exceptions to this. The average age of our graduating class last year and this is about eighteen years. When we consider the disadvantages with which they have to contend, their progress seems wonderful. A great many of them come to school without breakfast, and often have nothing to eat all day, and are very poorly clad. We think white children under the same circumstances would not advance more rapidly than they do.

They are naturally religious. They have no disposition to disbelieve the Bible, and they enjoy studying it. Previous to this year the attendance of the pupils at Sabbath School was optional. About the first of October Mr. Wallace, with the co-operation of the teachers, passed a decree that no one should attend day school who did not attend Sabbath School, unless for some good reason excused. It caused no little excitement among the colored people. All the ministers, except one, were very indignant. They thought we were going to force the pupils all to be United Presbyterians. The excitement ran very high. They held indignation meetings, corresponded with the Board and went so far as to appoint a committee of three to go to Pittsburgh to confer with the Board and see if they could not have the order countermanded or Mr. Wallace dethroned. On the other side, several of the pupils wrote to the Board, without Mr. Wallace's knowledge, asking them to sustain him in what he had done. Several parents, through the influence of their ministers, took their children from school. For a time things looked uncertain; but Mr. Wallace, believing he was fighting on the Lord's side, stood his ground like a hero, and the teachers upheld him. At last the storm abated, they ceased firing and we held the fort. And the old adage, "The right will win" was again verified. As a result, (before the compulsory law was passed) we had an average daily attendance in Sabbath School of from 50 to 100. We have now an average daily attendance of 362, and as they are required to pass an examination on the Sabbath School lessons, they have studied the Bible more closely than ever before. The feeling against the law has almost entirely died out. With very few exceptions the pupils came back to school, and those who were most

bitter in their opposition are now our warmest friends. They found our object was to make Christians of them, and not to *force* them into our church.

Mr. Wallace has been doing all in his power to allay the bitter race feeling which so strongly exists. He has, in a measure, succeeded. When the Mission was first started the teachers were completely ostracized. Their feelings toward us have changed somewhat. Some of the teachers attended church and Sabbath School in one of the churches, and were very kindly treated. Mr. and Mrs. Wallace have received and accepted several invitations to dine. Mr. Wallace has preached a number of times for other ministers and they have taken part in our services.

We have long felt the need of a Bible Reader to visit the people in their homes and thus find out their needs. The first of last December the Board sent Miss Sara Dennison to take charge of this branch of the work. She has labored earnestly and prayerfully and has been eminently successful in her work. There are probably six or seven hundred families within hearing of the college bell. These she has visited from house to house, inquiring if they are Christians and inviting their children to Sabbath School. They gladly receive her, saying, "Mighty good work. You's mighty kind to come so far to teach us poor colored people." In visiting the families the Bible Reader always finds a warm welcome, and becoming better acquainted with the people, knows how to make these visits profitable. She finds so many who for lack of suitable clothing cannot attend church services; and not being able to read, are eager and delighted to hear the Bible read and explained.

It would do your hearts good, dear friends, to see some of these people sitting listening attentively, drinking in the truth, saying, "No one ever talked like that to us before." One woman, after listening to the Bible Reader's earnest talk with her husband, said, "When you done gone to Heaben I want to go dar too, to see de stars you will habe in your crown." The Sabbath School is greatly increased through the labors of the Bible Reader. She visits all the pupils who do not attend day school; also all the members of the church. She visits the sick and the aged, who are so often left to die alone, ministering to their comfort, reading and praying with them, and directing them to look to Jesus, and to "Cast all their care upon him." Now, dear friends, here is a grand opportunity to do good in helping the Mission to minister to the wants of the sick, feed the hungry, clothe the naked. For does not our Saviour say, "Inas much as ye have done it unto one of the least of these, ye have done it unto me?" The Bible Reader has made since December 1st, over 800 visits, and by her faithful work among these poor people has succeeded in getting a great many to come to church who never attended church before; and through her influence a number have united with the church, and several more have expressed to her their intentions to join with us. We have now the names of 45 members on our church roll; 18 have united this year; 16 on profession of faith. There have been five adult baptisms. During the year two elders have been elected. They do a good work among the members, calling upon them and urging them to attend services regularly. Mr. Wallace preaches every Sabbath morning at 11 o'clock, and we have congregational prayer-meeting every Sabbath evening. Both are well attended by the members and others.

The instruction the girls have received this year from Miss Frew in the sewing department has been of great benefit to them. Nearly 600 garments have been made during the year and sold at a small price, to help keep up the expense of the department. Many of them, who scarcely knew how to hold a needle when they first began, can sew now very neatly.

INDUSTRIAL DEPARTMENT.

The great *need* of the Mission, and the one to which we wish to call your special attention and ask your help in securing, is the Industrial Department. There are in the city of Norfolk, 3,000 colored children of school age, and school advantages for only 1,000. These boys and girls have no chance whatever to learn a trade of any kind. We educate them, Christianize them, and send them out into the world with no means by which they can make an honest living. Unless by teaching, and you know everybody can't be a schoolteacher. That "An idle brain is the devil's workshop," is just as true of the colored as of the white people. The girls need to be to be taught to do general housework, and the boys trades, so that they can get a foothold and be independent of the white people who grind them down to work for almost nothing, and then often pay them in old clothes or scraps from the table. In one sense, the great mass of them are slaves as much as they were before the war. They have never had a chance to learn to do anything but drudge for the "white folks." They can't starve,

they must have something to live on and they are compelled to work for a mere pittance and board themselves.

What they need is skilled leaders, those who can teach others. The plan of the Trade Schools in New York and Philadelphia seems well adapted to the needs of the work in Norfolk. At a cost of $3,000 a building could be erected on the lot we have that would be amply sufficient to carry on the work. The boys would be formed into classes and come at night Two hours work each night will teach them a trade in three years. Carpentering, shoemaking, blacksmithing, bricklaying and printing can be taught successfully at a very small cost.

A workman from the city could be hired for from $1.00 to $1.50 to come each evening and instruct the boys. The materials could be used over and over and worked up to nothing. The tools will cost about $5.00 to the pupil; but, with careful usage, could be used for years. The total cost of building and tools would not exceed $3,500 or $4,000 at most. And the good that would come from it to these people cannot be told in words. This is not an untried scheme. A colored school on the same plan is in successful operation in Philadelphia. Hoping this *part* of the work especially, may receive your careful and prayerful consideration, the whole is

Respectfully submitted,

Norfolk, Va. EMMA MCMILLAN.

REPORT OF THE

UNITED PRESBYTERIAN ORPHAN'S HOME.

ALLEGHENY. PENN., MAY, 1889.

We can scarcely believe that a *year* has rolled its round since we met together among the hills of Western Pennsylvania, and presented our annual report before the Women's General Missionary Convention, but it is even so, and, in this department of the Master's work, it has been a year of toil and I trust of *progress*, and to-day we meet again to review the past, to recount God's goodness and to tell you what has been done in our Orphans' Home.

The daily routine of labor has been performed; the constant care of the minds and hearts of the little ones has been a source of toil and anxiety. It has been our aim to give the dear children committed to our care, not only mental, moral and physical training, but to afford them as much pleasure, and to throw into their lives as much sunshine, as we can.

Every holiday some new enjoyment is afforded them. Jubilee day they, with hundreds of children in the parks in Allegheny, gather and participate in the amusements as other children do.

Christmas is to them well nigh as happy a day as it is to those more favored ones who have happy homes and loving parents. For years the orphans have had a kind friend who sends wagons laden with toys to the Home every Christmas morning, and could you see the joy depicted on the little faces as they receive the gifts marked by the donor with their *own* names, you would realize how happy they are. Our devoted President, Mrs. H. C. Campbell, *never* allows any family reunions or social gatherings to prevent her from spending that happy morning with the chidren, and from her we learn how thoroughly they enjoy it, and how much those of us miss who are not there to witness their happpiness.

New Year's afternoon from two to five always finds the Home crowded with our friends. The children are prepared by the training of some of our managers to entertain the visitors with sweet songs and recitations of various kinds, showing the progress they are making intellectually. Ministers and laymen meet with us and in turn entertain the children, imparting such lessons of wisdom as will sink into their young hearts and fortify them against the temptations that will meet them when they leave the shelter of the Home and go into the world to fight the battles of life.

Even Hallow-een, with its nuts and apples, is not forgotten by their kind care-takers, making the children feel that this is a veritable *home*. Our aim is to impress upon them the fact that this is not a *cold institution*, but a *loving home*; that if their Heavenly Father in his providence has taken away their parents, that he has cast their lots among those who will try to be to them *mothers indeed*.

All this requires labor and thought on the part of the managers as well as the matrons and their assistants. Only when the month of Au

gust comes and the children have gone to spend their vacation with kind friends in the country, who have opened their homes to receive them, do those in charge rest from their labors for a brief period. And here I would acknowledge most gratefully the generous hospitality extended to our children by different country congregations in Washington and Beaver counties last summer, and we believe that the usual good health of our little ones is largely owing to this opportunity afforded them to breathe the sweet, pure air of the country for one month every year.

Since last May we have admitted 45 children; have dismissed to friends, 16; have sent out on trial to Christian homes, 15; of this number four have proved satisfactory and have been indentured 'till they are of age, and one will be adopted by a lady as her own, the remaining 10 have not yet been decided upon. Only once has the angel of death come to us carrying away one little lamb from the fold.

There are to-day 61 children in the Home, an increase of 18 since our last report. Of this number there are seven sturdy boys and one little girl for whom we desire homes. And here we would appeal to childless mothers to open your hearts to receive one of these little ones to rear for God. Your home will be brightened by the music of a *child's* merry tones, and in the days to come you will be repaid for all the sacrifice it may be by the consciousness that you have done it for one of the Saviour's "little ones," and when the shadows of evening lengthen, and your work is ended, *one* will be left to bless your memory and to call you mother.

During the year, there were given to us three dear little girls from the lumber regions of Forest Co. Four years ago the father, a respectable lumberman, died and the mother kept the old log house in the midst of the woods, and struggled to maintain them. There were five children in all, one boy of fourteen and an older daughter. In August the mother, the oldest daughter and one little one were laid low with malignant typhoid fever; very soon the mother and daughter died. The neighbors took the little girls home, burned the house and all its contents, kindly and tenderly nursed the sick one 'till she recovered, found employment for the boy, and applied to us to take the little girls, which we did and already have found them homes.

One year ago to-day the ground was broken in preparation for the erection of the Hospital which we found it necessary to build in connection with the Home; to-day we come to tell you it is completed and occupied, as you will learn by the report of Dr. C. J. Vincent, chairman of the Hospital committee. From it you will learn how much it was needed, how much it has cost, and how wonderfully God has disposed the hearts of his children to aid us in paying for it, as well as the sum *still remaining* to free it from debt.

REPORT OF HOSPITAL, BY DR. C. J. VINCENT.

The hospital built for the benefit of the sick in the Home was completed, furnished and opened for occupancy January 1st. The cost of the building was $4,405.33. The money has all been contributed but $856.67. The furnishing is entirely paid for, being done largely by donations from societies and individuals. About the time the building was finished the idea of making it a general hospital for children was agitated, and after some discussion a resolution was passed at the January meeting of the Association to open its doors for the benefit of sick children generally. At the same meeting a committee was appointed to take charge of this work; said committee has been since considering the interests of the hospital. Some alterations were necessary in order that it might be fully equipped for this more extended work. These were suggested to the Association, and by it the committee was authorized to proceed, and now the work is rapidly being pushed through, and within a short time the building will be so fitted up as to afford all the comforts necessary for the well being of the sick. During the month of March an endemic of measles occurred in the Home. *Then* it was realized what a blessed boon the hospital is. Only those acquainted with the inconvenience experienced on previous occasions when contagious diseases appeared in the Home, can fully understand the relief afforded the management on this occasion. This time the children continued in school, and the routine life in the Home was but little disturbed. Then, too, see with how much more ease the sick were cared for, as also how much more comfortable the little patients could be made. The neat, cozy appearance they presented in their white beds struck all who visited the hospital. As some convalesced others took their places.

There will necessarily be more expense incurred by these alterations, therefore donations of money and goods such as are required will be gratefully received. We were fortunate in securing the services of a very reliable woman

as matron, who, with the aid of one other, has taken entire charge.

We sent out an appeal to 360 churches for assistance, and most liberal response came from Kansas, Iowa, Indiana, Illinois, Ohio, New York, West Virginia and Pennsylvania, making us feel that our sisters were taking upon themselves the care of *their* Orphans' Home. Out of the Thank-offering last year the Women's Board generously gave us $500.00, for which we were truly grateful. *Only one* envelope was found among the Thank-offerings at Washington marked for the *Home*, and that was from a mother who wished to place in the hospital a memorial of a precious little one whom God had taken. A small rolling chair is that memorial, and bears the name of Grace Morrow, of Oskaloosa, Iowa.

We have now been in existence ten years, and some of you may ask what has been accomplished in that time. We would answer, much every way: 260 children have been cared for; many of whom have been removed from influences which tended only to evil, and have been placed where they were surrounded with all the moral and religious influences of home. Of this number 54 have been placed in Christian homes where they are being educated and trained to be useful men and women. Two of these little girls have grown to womanhood. One has been taught to support herself by the art of dressmaking, and can also aid her widowed mother. Another, who found a happy home in one of our Christian families in Allegheny, has completed her course of study, graduated last June at the High School with first honors, and has since been receiving forty dollars a month for her services as teacher in the Public School. One of our boys is earning his own living and does not forget his "foster home," but has already commenced contributing to it. Truly, "the bread cast upon the waters" during these ten years is returning to us.

The first object of this Home when opened was to shelter the children of our *own* Church who had none to care for them. Every parent, who loves our distinctive principles, wishes their children reared in that faith, and more than one Christian parent would have died happier could they have been assured that their children would be taught to sing the dear old Psalms of David, to reverence God's word and ordinances, and to love the Saviour of sinners. But while this is a haven for all orphans of the United Presbyterian Church of North America, we have opened our doors to all the neglected children who applied for admission of every creed, and we believe by so doing we have been instrumental in saving many little ones from ignorance and vice, and saved souls from death. Last summer a Catholic mother who had been left destitute, and her church would do nothing for her, asked us to care for two of her little ones until she would be able to support them herself, which we did, and since taking them home they will not go to their own Sabbath-school, nor can the priest compel them to. She now asks that we do the same for them this summer and have them go to the country with our children.

Besides the good that has been done to 260 children, it has done the *women* of the United Presbyterian Church *untold good*. It has taught our sisters all over the land that they have a work to do for the orphan, a work that they can do in their own homes amid the daily routine of domestic duties. When they gather in harvests of fruit from their farms, they can store the surplus and send it to the Home. Dear old mothers in Israel can utilize their surplus time by knitting stockings and socks which would be so acceptable to cover little naked feet, and yet all the time feel they were doing a work for the Master.

It has taught us as a Board of Managers such faith in God's providing care as nothing but experience could have taught us. We have undertaken great things, not knowing where the means were to come from to carry them on, but *never* has our God forsaken us; nor means failed to come, so that now when a call comes to enlarge our boarders, *we go* forward, knowing that we shall be supplied with all the money necessary.

Only last October, at the close of our annual meeting where we had been devising ways to procure money for the bills due on the hospital, we were surprised to see Dr. Collins enter and ask to make a statement, in which he informed us that the Boards of the Church had deposited in the bank the sum of $1,500 for the use of the Home, it being *our* share of a legacy left by a devoted sister in the Church who some years before her death had given into the Lord's treasury all her earthly possessions, only asking that during her life the Boards pay her interest to support her, and directing that at her death it should be distributed among the different objects of Church work. She denied herself the necessaries of life in order to give even out of the *interest* she received a large portion to the cause she so dearly loved. The name of Margaret Lewis will ever be synonymous with liberal giving and be gratefully remembered by our managers, her legacy coming as it did in one of our dark hours of anxiety for the future.

Our missionary societies have been stimulated to increased work; they have enlarged their spheres of benevolence, and besides doing largely for the cause of missions, they find they can still contribute to the Orphans' Home. Our cause appeals so tenderly to the heart of every mother, as in the care of her dear ones she realizes how desolate they would be without her care, and she instinctively asks, what can I do for those who have no mothers? Oh, my dear sisters, "we have not *many* lives to live, but only *one*," and should not that *one* life be spent as our Master's was, in caring for those who need our sympathy? Remember that upon *you* is laid the care of earth's bereaved little ones, and as you hope to have your children loved and cared for when you have laid down the burden of life, so do what you can while you live for the Orphan's Home.

Respectfully Submitted,

MARY F. REED,
Corresponding Secretary.

ALLEGHENY, Pa., May, 1889.

REPORT OF MAGAZINE COMMITTEE.

Your Magazine Committee has issued No. 10, Vol. 2.

A good beginning in the work of a new year is to bring the preceding one to a successful and satisfactory close. Therefore we look hopefully into the future, realizing that, as a Committee, we have failed in that the standard at which we aimed has not been reached. Our aspirations have been beyond our achievments, but we gratefully and humbly acknowledge the pleasure in prosecuting this work has been far greater than the difficulties and disappointments. The MAGAZINE an experiment; its work largely pioneer, there were obstacles to overcome and difficulties to meet that will not likely occur again in its history. But still we have been moving cautiously. This, as all other business enterprises, had to be reduced to a mathematical basis. Appeals, pledges and statements must give place to figures that cannot be misinterpreted or misunderstood. Strange as it is, money is the touchstone to which work of whatever kind must be brought and upon which it hinges. When the order was given for the first issue there was a paid subscription of 1,500. At the same time the committee had in their posession over twelve hundred names pledged but not paid for. A like complication arose at the beginning of this year. This was all owing to tardiness on the part of societies and individuals in sending in their subscriptions. Did they realize the anxiety and perplexity this cost the committee they would not allow it to occur again. Seeking sure and careful counsel, we have endeavored to profit by the experience of others, especially of that of a sister denomination in a missionary publication, which sunk fifteen thousand dollars before it was aware of it. We have adhered strictly to a cash basis, and know of no good reason for a change.

A printed mailing list and patent mailer has greatly facilitated the work of sending out the MAGAZINE and has been a relief to the committee, and we trust of great advantage to our subscribers, as it seemed almost impossible to write the name and addresses of between three and four thousand without some mistakes; and subscribers thus lost numbers that we much regretted we could not replace. Many friends manifested their loyalty and interest by renewing their subscriptions, in the face of these and other misfortunes. Another difficulty has been the bringing together at the proper time all the parts of the MAGAZINE. The delay of one day for one paper promised and the second day for another, now waiting for this report then for that, makes sad confusion and causes much anxiety. Delays are sometimes necessary, oftener not; yet must be provided for. We are learning, however, to look months ahead and to hold in reserve material to make up a number, in case contributions which we had expected and for which we had planned should fail, and also to not attempt to publish anything that is not in on time. It is said that some of the leading magazines could run ten years with the material in their posession. And it is to our comfort to have a quantity of such material as will keep. Consequently our contributors must not allow themselves to be haunted with untimely forebodings of the waste basket, if their articles do not appear as early as they think they should. Again we have been greatly perplexed by the perversity of human nature, as manifested when ladies insist upon using their own and their husband's initials alternately On receiving lists of renewals containing the same surname, but different initials, we have had to make written inquiry as to the identity of the parties. Hundreds of postals have been written for this alone. When it is

desired that an address should be changed, a statement of the fact will save all trouble. The failure to be explicit has caused many to lose their magazines. One of those, a dear old lady, thus wrote: "Dear friends, I subscribed for your MAGAZINE three months ago—have not received a single copy. There is no time to lose, as I am now 77 years old."

As no publication can continue without a proper financial basis, we take as our first encouragement the fact that we "owe no man," and have in hands funds sufficient to meet all obligations until the end of the current MAGAZINE year, August 1st.

This statement, friends, means careful management and planning. Persons of experience say that a periodical is doing well to pay its expenses the first two years, and that the second is a test year. It is encouraging, therefore, that we are passing comfortably through this crisis and coming out with about four thousand subscribers. *The* MAGAZINE *has come to stay!* How far the MAGAZINE is answering the purpose for which it was started can be answered best by our constituency. If time would allow we could produce extracts from letters bearing cheerful and unsolicited testimony to the fact that the MAGAZINE is answering the end and aim of its existence and is receiving favor. Those of us who live in church centers, and have opportunities that we do not value, where visits from Missionaries are helpful and inspiring, and where we have access to libraries public and private, we may not feel any need of the MAGAZINE. But will not the same law apply here as in other lines of Christian work? Ought not the strong help to bear the infirmities of the weak? Those far removed from centers of busy enthusiastic church life surely have some claim upon us, and we are culpable when we decline a fair share in bearing this common burden and in supplying what we recognize to be a common need and benefit. If a comparison is ever helpful and stimulating, let us get hold of this one in the right way, and let it imbue us with a loving, sympathetic spirit toward those of our sisters who, in needy isolated fields, are patiently endeavoring to implant knowledge and interest in the work of our church, and are doing a service as grand and heroic as that on foreign soil. The appeals that have come up from these fellow-workers for some help are pathetic and have done more toward stimulating the Committee to renewed effort than any other one thing that has been brought to bear upon them. We have no doubt mentioned this before, but we wish to give prominence and emphasis to this as one special reason for doing all that in us lies for the prosperity and success of the MAGAZINE. Our unceasing appeals for an increased circulation may seem more reasonable when we mention the fact that the average cost of each number is about $165.00. This does not always include cost of illustrations or meet some other incidental expense such as stationery, postage, &c.

Many plans have suggested themselves and been suggested by friends for the improvement of the MAGAZINE. These have been kindly and gratefully received, and diligent study has been made of them. If they have not been utilized, it can be shown that they were impracticable with the funds under the control of the Committee. These imply more space. This means enlargement, and this in turn points to a larger subscription list to meet the additional expense. We have been frequently urged to take advantage of the profit that would accrue from judicious advertising. And we have been just as earnestly and severely admonished against it. Possibly some expression upon this point from this Convention would be wise and decisive.

Now, as this is your MAGAZINE, we have endeavored to be plain and explicit and with a statement of facts and figures to present as nearly as possible the practical work of the Committee. This has included something of a review as well as appeal.

It is confidently asserted by sister denominations that their Missionary Magazines are their *Bulletin Boards*—tools patented for their work. If this is true, and we have good reason for believing it is, why cannot the Women's Missionary MAGAZINE of the United Presbyterian church, though late and just making its appearance upon the horizon as a little cloud not larger than the hand of a man, lay claim to the same broad assertion, and be sustained by such a generous constituency that your Committee can reach out in directions they have not yet been able to touch. The present number of subscribers bears to the number of members of our church the ratio of 6 to 100; access to one half the families of the church would insure 12,500 subscribers. With less than this your Committee nor the membership of our church, ought not to rest satisfied.

In closing, we emphasize three points:

1st, It is to the interest of each subscriber that the subscription list be increased. In proportion as the revenue is increased or dim-

inished by subscription or otherwise, will the MAGAZINE be enlarged or diminished. This work can be carried forward by appointing an interested, active agent in each local society, and by personal effort.

2d, Let renewals be sent in promptly one month before the time expires, that your name may not be dropped and have to be reprinted.

3rd, Use the same initials, or in case of a desired change, be careful to give the old address and the new.

Respectfully submitted,
MRS. W. C. HUTCHISON,
Chr. Magazine Committee.

Mrs. J. G. Carson, in account with WOMEN'S MISSIONARY MAGAZINE,

	Dr.
By balance April 30, 1888	$ 492.57
Rec'd from all sources	2,383.94
Total	$ 2,876.51
	Cr.
Paid to Marshall & Beveridge, pub's	$ 2,137.45
" Engravings, &c	201.23
" Expenses of Com	41.45
" to Miss Jose Martin	10.00
Total	$ 2,390.13
Balance on hand, Aprfl 30, 1889	$ 486.38

Respectfully submitted,
MRS. J. G. CARSON, Treas.

REPORT OF AGENT FOR WOMEN'S BOARD AND MAGAZINE COMMITTEE.

The Woman's Board and Magazine Committee, realizing that much more efficient work could be done by the women of our church if they were more thoroughly organized and united in their efforts to upbuild Christ's kingdom, decided to send an agent into the field, who should endeavor to stir up a greater interest in missionary work among the women, organizing new societies, inciting those already organized to greater efforts and endeavoring as far as possible to get the MAGAZINE into every home. This to be tried as an experiment.

The plan was suggested to them by Mrs. Dr. Johnson, who in her travels discovered a lack of unity in the work of the women, which would naturally retard its progress. So far, only an experiment has been made, and the successfulness or unsuccessfulness of it, to a great extent, yet remains to be seen. The work is similar to secretary work in the Y. M. and Y. W. C. A., which has proved such an efficient aid to their cause. God can use the humblest means to bring about glorious results, and if the experiment should prove successful, to him be the praise. If it should not prove as successful as is desired, do not judge the cause, but pray that God may direct us to some one especially fitted for the work.

The agent was sent first into Beaver Valley Presbytery, which from its central location seemed to be a suitable starting point. Circumstances prevented a continuance of the work this spring. God has given to the women in Beaver Valley Presbytery some leaders who are capable of and are doing a grand work. Through the efforts of the earnest workers in different congregations of this presbytery, with God's help, eight new societies have been formed this spring. One W. M. S., five Y. L. M. S. and two Mission Bands. We hope soon to hear of others; in some places initiatory steps having been taken for organization.

Every congregation needs to have their young ladies engaged in some kind of missionary work, if not in societies by themselves, with their mothers in the W. M. S. The women of the church need the help of their impulsive, energetic natures to push on the furtherance of Christ's cause. God has given them special talents for this work, which he expects them to use, and for the misuse of which they will be called to account.

We hope when the MAGAZINE is enlarged, that some space will be given for suggestions to help Y. L. M. S. in their meetings and work. Mission Band work is so important that it should be neglected in no place. We need the help of the children. They need to be trained for the work of the church, which will eventually fall upon their shoulders. The selection of a suitable leader deserves special attention, as on this a great deal of the success of Mission Band work depends. Miss Clokey's book for Mission Bands supplies a long felt want, and leaders will find it is just what they need in their work.

What is needed more than anything else to push the work of missions, is information. The women of the church need the MAGAZINE, which contains the information necessary for our work. A committee of three was appointed in each congregation visited to canvass the congregation for subscribers. Judging from the reports already received, these committees are proving their efficiency for the work, and we expect, as a result of their efforts, that

Beaver Valley Presbytery will have a subscription list that will compare favorably with any other Presbytery in our church.

I would here sincerely thank them for the kindness and cordiality shown to me while in their midst. May God bless them in their earnest desire to do something for him, and make them successful in all their efforts to advance his cause.

JOSE E. MARTIN.

THE CHRISTIAN LIBERALITY OF THE FIRST CENTURY

COMPARED WITH THAT OF

SUBSEQUENT PERIODS IN CHURCH HISTORY.

This subject demauds more extended and thorough treatment than the limits of this paper will allow. Liberality means the quality of being liberal, the disposition to give freely or largely, the doing of liberal things. It is benevolence in operation. *We* are to view it in its application to the cause of Christ, the generous contribution of money to support and sustain the work of the Lord. We find in the early times, when God was organizing his Church on earth as a visible community, and impressing on it the character which he designed to mark his people in all after time, regular, systematic, proportionate giving was enjoined and compliance with this injunction was followed by God's blessing, while the neglect of it was attended with manifest tokens of his displeasure. In the New Testament we find our Saviour opening his mission in his sermon on the mount, devoting a part of it to almsgiving. He is also represented as sitting over against the treasury an interested observer of the contributions to his cause, giving the highest commendation to the poor woman who cast in her *all*. He identified himself with the poor, the suffering and the oppressed. He exerted his miraculous power in feeding the hungry, healing the sick, pardoning the guilty and bringing comfort to the bereaved. He taught the sublime lesson of self-sacrifice, and crowned his mission by the giving up of his own life for the good of mankind.

He inspired his immediate followers with the spirit that animated himself. His last commandment was, "Go ye into all the world and preach the gospel to every creature." In obedience to this command the disciples at once began to preach and teach in the name of Jesus, and we see how God blessed their labors. When the Spirit was poured out on believers at Pentecost, one of its first manifestations was their liberality to the cause of Christ. The love of property is one of the strongest affections men have; nothing but religion will overcome it. Thus we see one of its first effects was to loose their hold on their property; for we read of Barnabas and others who sold their possessions and distributed them to all men as they had need. There can be no doubt but the effect of religion is to make men liberal.

We have other striking examples of the abundant liberality of the first century. Perhaps the most notable of these are the churches of Macedonia. Macedonia had been overrun by armies, and we all know how they devastated countries in those days. The apostle tells us of their great trial of affliction, the losses and persecutions they endured, and yet how nobly they responded to his appeal. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." They did not give grudgingly or of necessity, but each according to the free choice of his heart, for God loveth a cheerful giver. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." They gave not only according to their means but beyond what they were able to give. No ordinary love was theirs, but a deep and tender love. They loved to make sacrifices of personal comforts in order to give, but this they did willingly. The secret of their liberality lay in the fact that they gave themselves first to the Lord Jesus Christ by the will of God.

Poverty is no obstruction to helping others. It often hinders us from doing what we would, but in the estimation of the Lord Jesus the heart of this matter is in the could, not in the would. "She hath done what she could." Liberality is not a common virtue, and self-induced liberality is its rarest form. Much of our giving proceeds on the habitual reluctance to give for the cause of Christ. We wait to be urged, begged and entreated of. We do not suppose that all religious people in the first century were like the Macedonians. Indeed we know they were not; yet they were the persons held

up as shining examples of what liberality ought to be in the Church of Christ. No doubt many of them found life a hard struggle, yet they deemed it a privilege to give.

Thus the first century gives us a touching picture of Christian poverty surrendering means it could ill afford to spare, and doing it with a self consecration, which involved a complete renunciation of all personal interests. The second century was marked by a less but still praiseworthy spirit of liberality. By the thirteenth or fourteenth century true Christian liberality had almost died out. We find efforts put forth in the sixteenth. The Reformers were strong missionaries within the limits of the church, but seemed never to think of sending missionaries to the heathen world. In the seventeenth century we have an account of a stirring appeal made by Ernst von Welz. He proposed three questions. First, Is it right for us Christians to monopolize the Gospel? Second, Is it right that we who have so many students of theology among us, and do not urge them to labor in other parts of the vineyard? Third, Is it right that we spend so much money in luxuries upon ourselves and hitherto have not thought of contributing anything for the diffusion of the gospel? But his appeal was not heeded. The last hundred years have witnessed a marvelous revival of Christian liberality. The churches have awakened from their slumber and are alive to the great need of earnest work. They have long been praying for the spread of the kingdom, and God has heard and answered their prayers. William Carey was the first to carry the gospel to heathen lands, but to-day we find all over the distant portions of the globe the soldiers of the cross are carrying the glad tidings of salvation. Heathen temples are being abandoned, the cruelties of heathen rites are disappearing, and the natives, sunken in the degradation of heathenism, are being blessed by the light of the gospel. Never perhaps as to-day, were the activities of Christian beneficence so numerous and vigorous, but all this requires a vast increase in the gifts of money to carry on the work, and as God hears and answers prayer for the extension of his kingdom, the hearts of his people must be enlarged to provide the means. Since the first century there has never been manifested such zeal in the missionary cause as at the present; still it may well be doubted if the liberality of the church to-day is at all proportionate to the vast increase of her wealth.

Much has been done, but the great work is but begun. A large majority of the human race are without the knowledge of Christ, which is life eternal. A recent writer makes the following statement: "Twenty years ago the wealth of the United States was $25,000,000,000, to-day it is over $50,000,000,000. Of this 50,000,000,000, 10,000,000,000 are in the hands of communicants in Protestant churches." He adds, by virtue of their confession of faith, Christ's followers have put $10,000,000,000 into his keeping, saying they would use it only for his glory. Three per cent of this would bring a surplus to the Master's treasury greater than the surplus at Washington. Even one per cent would yield $100,000,000 annually and that would more than suffice for all the benevolent and missionary work planned this year by all Protestant America. Instead of this we have to face the fact that the whole amount given is not quite nine and one-half millions. One sixteenth part of one per cent, or one dollar out of 1586, is given in a year for the salvation of seven or eight million heathen. The average annual increase of wealth in the hands of professed Christians is seventy one times greater than their offering to missions. While therefore the aggregate contributions of the present century are much greater than those of any preceding century, the liberality is not equal to that of the first century; for it may truly be said that we out of our abundance have given little, while they out of their poverty gave their all. As we who are gathered here are especially interested in women's work, it may be well to glance at the work done by them.

From the organization of the first women's missionary society in Boston, Oct. 9th, 1800, the work has steadily advanced. Missionary women returning told of the degradation of their sisters in heathen lands, and their hearts were stirred to more earnest effort in the work. The amount contributed up to 1880 was about $3,000,000. Now the twenty-two women's missionary societies of this country support 751 missionaries, and their contributions last year amounted to $1,038,253. The women of our land are beginning to realize as never before the great work before them. God has richly blessed their efforts in the past. We find new societies forming each year, enlarged contributions, and a more earnest spirit of work manifested, for which we should be grateful. When we think of the great debt of love we owe to him, "For ye know the grace of our Lord Jesus

Christ that though he was rich yet for our sakes he became poor, that we through his poverty might be made rich," how can we withhold from him the means necessary to carry on his glorious work. Christ tells us not to lay up treasures on earth, but in heaven. We also read, "He which soweth sparingly, shall also reap sparingly; but he which soweth bountifully shall reap also bountifully." Let us each one here today resolve that with God's help we will be more earnest in our Christian life than ever before, and that we will each one "lay by him in store," as God has prospered him. Then let us not be weary in well doing, for we have the promise of God our Father that in due season we shall reap if we faint not; that if we are faithful unto death we shall receive the crown of life.

MRS. C. H. MCEACHRON, West Hebron, N. Y.

MISAPPROPRIATION OF MISSION FUNDS.

MRS. W. H. MCMILLAN, ALLEGHENY, PA.

The misappropriation of Mission money is rather a singular theme for our President to assign as the subject of one of the papers of this Convention. We naturally think of the embezzling clerks and bankers that have been added to the population of the country in the North. But it was not deficits of this kind that were weighing on the mind of our worthy President. With many other thoughtful ones, she has no doubt been wondering when such large sums of money have been reported by the Women's Societies, why has not the work been increased in like proportion? It would be well for us perhaps to go back a few years and consider the object in view in organizing these societies that are now found in nearly all our churches. The object was two-fold. First, to increase our knowledge of the missionary work of the church. Second, to advance Christ's kingdom by enlarging the missionary work of the church. We have only to look into our church papers and read the reports of the different associations. Note the range of topics discussed in these meetings, the valuable information collected on all church work, and above all realize what has been accomplished by increasing the devotional spirit among the members and in overcoming that timidity that was so characteristic of the women of our church; to know that the first object has been to a great extent realized.

Those who were so long sitting "at ease in Zion" have been aroused from their slumbers and are no longer idlers in the vineyard of our Lord. God has blessed in a marvelous way the efforts already put forth in some parts of the church, and we have learned more and more to realize the truth of the promise, that if any man lacks wisdom and asks of God it is given unto him. The second design in the organization of these societies, that of advancing Christ's kingdom by enlarging the the work of the church, is the one we have more especially to notice in this paper.

How is this object to be accomplished? The real purpose in starting these societies was not to do in another way the work already being done, but to do additional work! The different Boards of the church, the Home, Foreign and Freedmen, were already thoroughly organized, the field of work within the church fully occupied. That being the case, was there no place where this newly developed spirit of consecration could be manifested? Yes, there was already a cry for more laborers and for more money, and to supply this want the organization of these societies began all over the church. But one thing I am afraid the ladies have to some extent forgotten. Their anxiety for the success of the society has caused them to forget almost the vows resting on them as members of the congregation. When they became members of the church they promised to contribute to the support of Christ's cause as it was being carried on by the officers having the work in charge. Now doing the work of the congregation, work for which as members of the church they were already responsible, is not society work.

The local work of the church, such as paying the salary of the minister, keeping the church in repair and all that pertains to the comfort of the home organizations was already being done by the respective officers. The responsibility to contribute for those objects rested on men and women alike. The vows taken by them when they became members of the church required this of them. And not only for the work in their own church were they responsible, but for their share of

that undertaken by the church at large through the General Assembly's directions. The General Assembly calls upon each church member to contribute a certain sum each year, and upon the payment of this amount depends the success of all the missionary work of the United Presbyterian church. This amount is required of us because we are members of the church. Now here, to my mind, is a place where I think there is great danger of missappropriating society money. We are all loyal members of the church and desire God's cause to be advanced in the place for which he holds us responsible. The society money is needed to make up the quota and is so appropriated by the ladies. But should they report it to their association when they know it will be reported to the Financial agent of the Presbytery as part of the quota of the congregation? Does it have two values because it has been given to the Lord's cause? I have no doubt that society money is often reported twice, to the General Assembly as part of the quota and to the General Missionary Convention as society money. We may deceive ourselves and think our work as societies is enlarging Christ's cause, but if we are only doing through our missionary society work already undertaken by the church, there is no real gain. The Womens' Societies year before last reported over $46,000, and last year nearly $45,000, but every thoughtful person cannot but know that the missionary work of the church has not been enlarged to that extent. Many dollars of this, I fear, has been reported as society money and then passed over to the congregation to assist in paying the quota. Do not misunderstand me by supposing that I would place the payment of quota secondary to any financial duty in the congregation. It always holds the first place, because upon our fidelity in keeping this vow depends the prosperity of all the work undertaken by the church we so much love.

So much do I realize the responsibility on the women as well as the men to endeavor always to secure the amount due to the different Boards of the church, that I would commend the plan of one of our western churches. Early in the summer, soon after the meeting of the General Assembly, the session asked the co-operation of the women of the church—and the active workers among the women are always members of the missionary society. They gave the church roll into their hands. They divided the names among those who were willing to do the work, and in a few days every member of the church had been visited, solicited to subscribe and the quota of the congregation secured before other objects had engaged their attention. The ladies in that congregation would not be called upon to take their society money to make up the quota. Could that be done in all the churches that are always reported delinquent in this respect, G. would have to find another subject for his articles in the church papers. But let it be understood that while we hold the women responsible for paying their share of the quota as members of the church, they are not responsible for the payment of the share of others, who, through covetousness or parsimony, refuse to contribute, and although the quota of the whole congregation should not be raised when the ladies have so done their duty towards raising it, they have a right to go on with the work of their society and aid other work; and instead of it being their duty to take society money to make up the quota of the congregation, it would be wrong for them to do so, for it would be encouraging the penuriousness of non-paying members by shouldering their burdens for them. That such encouragement in parsimony has been taken by ladies paying the quotas of congregations is proved by the fact that a certain financial agent said to his Presbytery, "You need not trouble yourselves about the quota, as we can transfer enough from the reports of the women's societies to make up the amount necessary." All such procedure is a wicked misappropriation of Society money and cannot be too severely condemned. Perhaps all could not pay their quota and as much to the society as they had been paying, but as much real work would be done, and the real object of the society be secured. Then again, when the money of the society is taken to pay for improvements in the home church I consider it a misappropriation. I speak of this on account of the reports as they come in.

For instance, one of our societies reports $400 used in refitting the home church and only $80 besides for other work. Another, $240 for congregational purposes—object not specified but perhaps taken for the quota. Another, $21 for Christmas gifts for the pastor in the shape of an album, &c., and in another place when the congregation was building a new church, the ladies appropriated part of the society money to assist in building a tower, that would enhance the beauty of the building no doubt, but would not tell largely in the direction of

saving souls; and in the statistics of Missionary Societies distributed to-day, you will notice there are $9,809 reported for congregational purposes. You are all aware of instances of this kind. But should work of this character be counted as work done by missionary societies when we consider the object for which these societies were organized? Do not understand me as condemning these good sisters for using money in this way. I have no doubt that their zeal for God's cause, their desire to build up his kingdom, prompted these appropriations. The mistake made was calling it the work of a missionary society when in fact it was not mission at all. Work that is done for ourselves is not mission work. Take the meaning of the word. It comes from the Latin word "Mitto" to send, and surely when the money is spent for our own comfort or aggrandizement it is not right to call it mission money. All such work belongs to the congregation and should be done by us as members of the congregation, but not be reported as work of the missionary society. A report of all such work goes to the Financial agent as work for congregational purposes, and is so reported to the General Assembly and a second report to the Women's Convention only multiplies reports and does not augment the amount of money raised. Do you not think it probable when we consider these things, that a considerable part of the $45,000 reported last year may have been disposed of in this way? The real object of our societies is to go beyond the obligations already resting on us as church members and enlarge the work of Christ by sending additional workers into his vineyard, supporting the work already being done, but making increased efforts, enduring increased self-denial and so enable the Boards, Foreign, Home and Freedmen, to enlarge the work in their hands. Then the money we report would be free to be used in enlarging the work already undertaken by the church to help in special places of need. We must remember that the Lord, whose stewards we are, is "sitting" over against the treasury now, as in the days of old. All we do should be done with an "eye single" to his glory and for the advancement of his cause.

To be seen of men or to compare with other societies should not in the least control. A conscientious criticism of all reports, an earnest endeavor to increase the amount due from the congregation to the General Assembly would no doubt diminish the grand total of the society, but the real work of the church would not be diminished, and in a short time our reports would tell only of actual mission work done and would be reports of true society work. An earnest endeavor to increase the amount due from the congregation to the General Assembly would be made and the real object of the missionary society would be accomplished. Can we be too much in earnest when we consider the importance of the work and the shortness of the time given us in which to accomplish it?

TEMPERANCE AND MISSION WORK.

MRS. M. M. THOMPSON, MONMOUTH, ILL.

At no time since the command was given by our Lord to His disciples, "Go ye into all the world and preach the gospel to every creature," has their been such a wide spread interest in the mission cause as at present.

God has wonderously opened the way for the entrance of his truth into the remote corners of the earth, and is blessing that truth to the enlightenment of men; whether carried by the living messenger or the printed word alone.

He has been also wondrously moving upon the hearts of the educated young men and women of our christian lands, leading them to consecrate themselves to this work in his name. But with this growth of interest and opportunity there have arisen obstacles and hindrances, for which our christian nations are responsible. Doors that have opened for the admission of christian civilization have been quickly entered by that which can only curse and destroy. The opium and rum traffic, carried on chiefly under the protection and authority of England and America, is today the greatest obstacle to the spread of the gospel among heathen nations. From the laborers in the great mission fields comes the lament that their work is crippled, their teaching set at naught by the vices of the civilized world.

Up to the middle of the seventeenth century the opium vice in China was almost unknown. About that time prepared opium for smoking was introduced into its ports by the British East India traders. So rapid was the growth of the vice that before the close of the century the

emperor of China issued an edict forbidding the traffic.

The government of christian England proposed an import tax as a bribe for its continuance. The indignant reply of the heathen emperor was, "Sir! tell your government it is useless to importune me further, and never will I consent to receive revenue from that which destroys and debases my people." But with the cannon ball and bayonet they were forced to receive it.

Rev. J. Hudson Taylor, of the China Inland mission, made the statement at a recent missionary conference "that while eighty years of evangelistic effort in China have brought us to rejoice in 32,000 converts to christianity, about 150,000,000 of the Chinese have been either turned into opium smokers or have come to suffer from the opium vice as husband, wife, father or mother. Mr. Taylor asserts that England is directly responsible for every acre of its soil engaged in the cultivation of opium, while the government is to a large extent the producer of the drug in India.

A returned missionary in a recent address said the most effective help at home to the mission work would be to stop the rum traffic.

He said that although missionaries often longed for the sight of an American or English face, yet they had learned to dread the approach of an American or English flag, knowing that flag would cover a cargo of rum, which in one week might undo the labor of years.

One, after thirty years spent in India, says that, "for one really converted christian as the fruit of missionary labor, the drinking practice of England have made a thousand drunkards. An intelligent Hindoo said to a missionary, "I do not like your people; the followers of Jesus Christ drink whisky." They very naturally attribute our vices, as well as our virtues, to our religion. It is an admitted fact that the native races cannot partake of alcohol in its European forms without sinking into a state of decay and degradation. And yet, despite their earnest protest, the trade is forced upon them by the authority of our christian nations. And there is carried on by professedly christian men an enormous trade in alcohol in its most destructive forms. A ship captain pointing to the rum being landed at every port, said to a missionary, "see, there are the bibles and prayer books christian America is sending to civilize heathen Africa." In 1883 the natives of the diamond fields in Africa implored the cape parlament to have the public houses removed from them, a distance of six miles, and their petition was refused.

A native Mohammadon prince thus appeals to Bishop Crowther, of the Niger mission: "It is not a long matter, it is but *boresa* (rum). It has ruined our country; it has ruined our people very much; it has made our people mad," and asks that the missionary society petition the government to prevent the bringing of *boresa* into his land.

What shall we say when a heathen king requests the official representative of a christian government, to direct the merchants to pay cash for their palm oil instead of rum, and receive the reply, "we cannot interfere with the course of trade." It is very surprising that in the governor's palavers with the native kings, he should be repeatedly asked for a supply of handcuffs? This is one branch of trade that is stimulated by the rum traffic.

When the Sandwich Islands were discovered in 1778 the population was 400,000, intoxicants were introduced and sixty years later there were 130,000. As a result of the preaching of the gospel the sale of intoxicating liquors was prohibited and the death rate sensibly declined. Our christian government *forced* the unwilling Islanders to accept, in the interest of American industries, the traffic in intoxicating drinks. From that time the death rate began to increase, and now there are only 50,000 natives left.

England did the same with the Island of Madagascar, with similar results. One of our leading secular papers says that, "Every ship that takes missionaries to Africa, carries enough poisonous rum and gin to offset in evil, the good effect of a thousand missionaries. And since the opening of the Congo region enormous quantities of this stuff, so vile, that there is no market for it in any civilized country, has been shipped to the savages."

In the year of 1885, 10,000,000 gallons of the vilest stuff ever manufactured was poured into Africa. The great continent of Africa is being ruined by rum.

The Hottentots have been nearly exterminated by brandy.

The Lapps were nearly destroyed by drunkenness before the gospel reached them. In Japan the vice is so common that a sign over a Buddhist temple reads, "No brandy allowed here." Bishop Perrick, of the Episcopal church, says that on reaching Africa in 1887, the first English word he heard from native lips was an oath. The steamer on which he sailed from Liverpool carried four missionaries and 50,000

dollars worth of rum, and this was but the weekly supply of rum sent from that port to to curse the western coast of Africa.

Wherever the missionary has pitched his tent, the rum merchant has sent his barrels

What impression can be made upon the heathen mind by that christianity which presents to them the bible in one hand and the rum keg in the other.

Realizing the great wrong done them by the white man, they cannot be expected to distinguish between the missionary and the trader. Neither are they in a condition to be impressed by the truth, with the moral sense blunted and the passions inflamed by alcohol.

The Rev. James Johnston, a native pastor of Lagos, says, "I would rather see my country in slavery, and kept away from the drink, than that the drink should be let loose upon it.

It is said when Stanley reached Aganda, one of the first questions asked by King Mtesa was, "Have you any tidings from abroad?" But on reaching the mouth of the Congo, the eager question was, "Have you any gin?"

We have here the contrast between the unadulterated heathenism, and that tinted by western civilization.

The very day the American Baptists of Boston accepted the Livingstone inland mission, a ship sailed from that port with 200,000 gallons of rum for the Congo. The Rev. Daniel Dorchester is authority for the statement that a distillery firm, within three miles of the Massachusetts state house, has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years.

The amount of rum exported from Boston to Africa in the last seven years was 4,138,284 gallons. *Shame* on the Christian nations that not only permit, but sanction such a state of affairs. And our Christian America has a special responsibility in this matter.

In 1884 England proposed to the civilized powers that they enter into an agreement to prohibit the importation of fire-arms and intoxicating liquors into the Pacific Islands. The United States was the only government that refused to enter into such an agreement, and to-day drunkenness and its attendant miseries are desolating those islands. The question has often been pertinently asked, "Who are the most powerful, the traders who desire to enrich themselves out of the palm-oil purchased with gin, or the christian nations which were represented at the Berlin conference with their 388,000,000 christians." America has sixty-five foreign missionary societies, Great Britain seventy-two, and the continent of Europe fifty-seven, omitting those of the Roman Catholic church. As the English speaking people are largely responsible for the introduction of these destructive intoxicants among the uncivilized nations, is there not a weighty responsfbility resting upon the christian men and women in those nations to put forth every effort to arrest the wrong thus done by their countrymen? The only effective way to do this is to purify the fountain from whence these vile streams of commerce flow. If we should banish the curse from our own land, both sale and manufacture, the export must cease. But so long as our government consents to receive revenue from, and thus become a partner in, the infamous traffic, so long will it continue. In no other country is the individual responsibility so great as in our own, where the government is from and by the people. The love of money and the love of power is the main-spring of the business. Very many of even christian men are by it blinded to the sin and danger of the traffic. When God's people awake and arise in their might to demand its abolition He will bless their efforts, and it will be accomplished. But alas! sad experience teaches us that there is much work to be done before that glad day is here. Even as I write tidings of victories won by the enemy reach me. Christian communities are again to be endangered and polluted by the licensed saloon. Temporizing with evil will never gain the victory. A corrupt tree cannot bring forth good fruit. The faithful teaching of the truth on this subject from the pulpit and by the press; the proper education of the young upon the nature and effects of alcohol, training them in temperance principles, are the means to be used for the accomplishment of this end.

All honor to the faithful men and brave women who are battling so nobly for the right. May God speed the day when their efforts shall be crowned with success, and this curse shall be swept from our beloved land and the world.

"HOME TRAINING IN CONNECTION WITH SABBATH SCHOOL INSTRUCTION."

MRS. I. EDGAR, NEW WILMINGTON, PA.

There is no question which so seriously concerns the welfare of a church as this. Young people are the progressive element of any organization, and if they are from any cause whatever withdrawn, things come to a standstill generally, and after awhile a retrograde movement sets in which eventually ends in extinction. This is remarkably true of churches. If we cannot hold our young people there is no possible ground for hope of continuity. Any church which is so unfortunate as to have such an event occur should make careful investigation of the causes which have produced it, and if possible discover the remedy and apply it. Nearly every church has more or less trouble in this matter, but we will confine our attention solely to our own. To what extent does the evil exist? What causes this evil, and what is the preventative? Sometimes we hear the complaint from the young that we are behind the times, and they bring as proof the comparative smallness of our membership and the ridicule often indulged in by our larger, more wealthy and more influential neighbors against our peculiar forms of worship. As regards the first statement we can readily refer to statistics to show that members alone do not constitute an effective working body, and that our church is by no means last in the true work of the church —missionary work.

So far as the second consideration is concerned we will doubtless find ourselves compelled to make some concessions to the young. As we glance back over the history of the church we find there have been constant changes going on,—changes that, according to our present knowledge, we approve of; and we have no right to say that perfection has at last been reached and there shall be no more change. As knowledge increases there must be changes—and in spiritual as well as in worldly matters. There need be very little fear of overdoing the matter, for conservatism in religious forms is too strong to be readily moved so that progress is necessarily slow; there must be a reasonable amount of it, however, in order to satisfy the young. There are those who think it unnecessary to instruct the youth of the church carefully in all the distinctive principles of the church and all its peculiar doctrines, and thus prepare them for future membership. But there are many things they cannot clearly comprehend or see the necessity for, and by and by the notion of being behind the times creeps in and they are drawn away to, what are to them, more attractive places of worship, and we have to say good-bye to them. The only effective way to keep them is to make them love the church to which they naturally belong so well that every article of its worship will be dear to them. The question is, how can this be done? How can we, for instance, make them look upon the psalms, the songs God has given to be used in his own worship, and therefore most suitable for that purpose, as more desirable than other songs of worship? I would say, by making them more familiar with them. By neglect of this duty the very thing that should be our strength is becoming our weakness. Sing them much more than we do. In the Sabbath School, the service of the day, especially for the children, let the singing be a very prominent exercise; for children love to sing, and they commit to memory what they sing without any difficulty, and it is a pleasure rather than a task. In this way they become familiar with all the precious truths of the gospel. And let there be no formality about it; let us follow the example of our hymn-singing neighbors and start right off on the singing of a psalm whenever it seems suitable, and without the formality of reading it all beforehand. When we become so familiar with them that we can sing from memory, and with the attractive music to which they are arranged, there need be no fear of other songs being preferred, and this becomes a strong bond by which to hold them.

But after all it is of little importance in comparison to the hold we have upon them if we can teach them to love the Saviour. A church that does, binds them securely to herself. The place where one has found the Saviour and enjoys communion with him becomes to him a dear and hallowed place, and he has no desire to leave it for another. In order to accomplish this let the teaching be all of Jesus and his love. Teach them of his perfect life given as an example for us. Keep constantly before them his injunction: "Take my yoke upon you and learn of me, for I am meek and lowly of heart." Picture him to them as he pictures himself—the Good Shepherd who gathers the lambs with

his arms and carries them in his bosom; those strong and all-protecting yet infinitely tender arms, that bosom filled with unfailing love and compassion for them; let them see him taking little children in his arms and blessing them, and hear him saying, "Suffer little children to come unto me and forbid them not." Teach them of the Father who gave his only and well-beloved son to die that we might live; teach them by this to see how he hates sin and how great his love for us must be. It is God's love for us that will lead them early to give their hearts to him. Love always wins. Children cannot readily conceive of God in his character of Judge without thinking of him as unsympathetic and austere, and this naturally has a repelling effect, so it is best to present him to them only as a loving Father. In my childhood, because of the teaching I had, I always thought of God as a being in whose presence one should tremble and be afraid, and doubtless many others have had the same experience, and while it does not destroy faith it greatly decreases our joy in believing. Great care should be taken to avoid making any such impression upon the childish mind, for it is one of the most powerful agencies in driving one away from God, and it may be the work of a lifetime to root it out. Teach them to love God because he first loved us. The final step in securing them to the Church is to admit them early to full membership in the Church. The idea has been very pertinaciously held to in our Church that the young should not be thus admitted until they have reached years of discretion; that is, until they are capable of understanding all the doctrines of the Church. But if that rule were adhered to there is some reason to fear there would be but few members even of mature age. It is encouraging to know, however, that the Church is beginning to think that this is a mistaken notion. After a certain age doubts, and questionings, and perplexities covering some of those doctrines begin to arise which are apt to drive the soul further and further from the truth, and often end in its destruction. How many have thus been swamped, or at least cheated out of half a lifetime of comfort, by wrestling with the doctrine of election or justification by faith, instead of works, or some other question they have no business with. Children do not understand these things any better than their elders, but they do understand the principle of love as it is manifested in the relationship of home. They do not always show appreciation of parental love, but they know it exists. They see it in the care that is bestowed upon them; in the privileges they enjoy in a father's house; in the sympathy they meet with in all their experiences; in the restraints put upon them for their good, and they know what it is to be children of the house and the duties required of them as such. They soon learn that their faults and failures make no difference in their relation to the family, and they have also learned to know the shame and regret that follow wilful misconduct toward loving parents or brothers and sisters. Now as soon as they are able, in a reasonable degree, to understand all this, they are ready for admission to the larger family of our Heavenly Father. If the home in all its relations is just what God intended it to be—the earthly representative of the heavenly—it becomes the most effective means of training children for God. Every divine precept should there be illustrated in the lives of parents and thus be made to represent, so far as finite can the infinite, what our Heavenly Father is to his family upon earth. How precious is a mother's love, yet his love exceeds that of a mother. Get them to understand that perfectly and that they can go to him with all their perplexities, and as confidently expect sympathy as from that most tender of earthly friends. Teach them his boundless compassion toward them in their weakness and sinfulness by this short, simple, but very precious assertion: He remembers we are dust, and that as in the earthly home. He is still our Father, notwithstanding our imperfections, and his watchful care is about us just the same. Such a view of God will certainly draw children to him, and when they are thus drawn beware of discouraging them; for if the fervor of childhood die, who knows if it will ever be rekindled?

The Church that has the tact to make its forms attractive, and the wisdom to concede what is reasonable, and can influence its children to early give their hearts to the Saviour, need have very little fears of losing them.

HOW SHALL THE CHURCH HOLD THE YOUNG.

Miss S. Patterson, Brooklyn, N. Y.

The necessity for considering this question implies an existent evil which urgently demands our thought. There is a sound of peril in the words that ought to awaken our dormant spirits. Many of the young are slipping away from the Church's grasp. It would be well for us clearly to understand the foundation truth in the matter of the Church's hold upon the young. The power which holds us is from within. Nothing external can anchor the spirit; only as the truth of God is made our own in apprehension or experience do the facts of the Christian religion become to us staying truths. Has not Christianity, by the manifestation of its grasp on men and women about us, proved beyond question its power to hold against all odds? As one has said:

"I have seen Jesus Christ in the midst of men putting his strength of God beneath their integrity, - - - surrounding 'their restlessness with God's rest'; I have seen Jesus Christ holding calm and strong, in his assurance of the Heavenly Father and the eternal life, the wills of men that else would have grown faint, and the hearts of women that else would have ceased to beat; I have seen Jesus Christ, and may behold him upon any day, and in any town or city throughout the world, going before his disciples and answering still with his grand triumphal *verilies* the men and women who have followed him, and who look up into his revelation of God, and will do his will on earth."

Acknowledging the truth of all this, wherein lies our responsibility? What can we do but confess our own helplessness, and sit down inactive? The answer comes to each heart before the question has left the lips: "Necessity is laid upon me; yea, woe is me if I preach *not* the Gospel." "We are responsible," says one, not for results, but for efforts." We must let the fruits of our experience so act upon others as to quicken them to a realization of the true worth and nobility of the Christian life. Let them see that in us is a fulfillment of Christ's words, "These things have I spoken unto you that my joy might remain in you and that your joy might be full;" for he said truly who said, "Of all the lights you can carry in your face, joy will reach the farthest out to sea."

It is unprofitable to waste time grieving over the fact that youth will not, *cannot*, take the experience of another and thus prevent the necessity of a slow, perhaps bitter experience of its own. "God hath his plan for every man," and can surely teach him, though it be through suffering, lessons which we could never teach one another. He must know Christ for himself, not simply know about him through the testimony of even the most intense experience of another life. Touching Christ saved the afflicted woman, not her presence in the throng about the Master, not all their testimony of him, excepting as that led her near to him. To quote the words of one of the teachers of today, "It is perfectly possible to be in external contact with Jesus Christ and never *touch* him—to die without ever having touched him."

Thank God, we may touch him in many ways. George MacDonald says: "The spirit of God lies all about the spirit of man like a mighty sea, ready to rush in at the smallest chink in the walls that shut him out from his own."

Some of you may know words which feelingly describe the ministry of nature as a medium for the touch of faith:

"He walks in the earth and the heaven,
The Lord in his raiment bright;
His robe is crimson at even,
It is gold in the morning light,
And it trails on the dusky mountains
With a silver fringe at night.

The seamless blue and the border,
Where the earth and the heaven meet,
And the colors in mystic order
In the broideries round his feet—
It is but the hem of his garment,
But virtue is there complete.

He turns, and I am not hidden,
And he smiles and blesses low.
Does the gift come all unbidden?—
Oh! to think that he would not know,
Through even the hem of his garment,
It was faith that touched him so."

But we must pass from generalities to particulars, from truths to applications, bearing in mind that these considerations are not valueless introduction to the real subject. The contemplation of truth is never useless theory.

"All this," you say, "is impractical; we want discussion of methods." I forestall your objection and answer it in words not my own: "It is practical enough sometimes just to draw out and study God's truth." The practical side of

this question cannot be too much insisted upon; but let us never forget that success in the use of means depends on the constant *mind full ness* of ideals; for the act is but the embodied result, the motive spirit.

What outward means can we use to bring the young people so near to Christ that they will not want to leave his house?

First, we must take time and trouble to make them happy in the church. The church should not seem to them a place where joy is forbidden, but rather where it is encouraged. A bright, home-like room for social and business meetings; music that will call forth in its production co-operative energy, and in its result attract and reward; entertainments of an elevating character and in their rightful place; a carefully selected church or Sabbath School library, the importance of which it is needless for me to argue, are a few of the elements that go to make happy church surroundings for the young.

There is a word that has in its very sound magnetism for the young. The mere fact of membership in a society seems to children a mark of distinction and honor. There is no difficulty in finding a purpose toward which to direct work, for in the societies already existing, and having branches in churches of various denominations, we have a wide opportunity of choice. And herein lies a danger; if our primary object in establishing a society be that which we are now considering—the holding of the young—we may feel that it matters little what be the particular aim of the society, and so our choice, being guided by mere fancy or accident, may, if it be not positively unwise, yet in its results fall far short of what it might accomplish.

We ought to bear in mind that our aim should not be self-centered but out-reaching. The workers may expect good for themselves just in proportion as they look away from themselves and work for others. As Seeley says, "It is far from being universally true that to get a thing you must aim at it." If you would get a blessing for yourself, aim at blessing your brother.

In deciding upon the particular object for the work of the society care should be taken to consider the special needs of the congrega ion or of the surrounding locality. An end which would be a benefit in one locality would be an absurdity in another.

A widely influential instrument, and one suited to every parish, is a reading-room. I know of nothing which would better serve as a counter-attraction to the questionable amusements of a city or the assembly of idlers in a village. With very little expense the reading-room can be established on a small scale, and will surely grow with interest. In connection with this a course of simple lectures, readings, talks on various subjects—such as astronomy, literature and biography—could be established by a few willing to devote care and trouble to the undertaking. An association for general culture would thus naturally grow up with the reading-room as a nucleus, adults and children all contributing in congenial ways to the success of the enterprise. What boy would not eagerly respond to the call for natural history specimens or for a botanical collection?

To many a gymnasium might seem impracticable on the ground of expense; yet a fair start might be made if one could be found willing to fit himself for the instruction of a class, and if each member of the class found his own simple equipments. There is no possible doubt as to the attraction which the gymnasium has for young men and boys.

The carrying out of these suggestions requires much forethought and hard work; we must expect but little return for little labor. The cheering voices of last week's celebration, the sacred memories of our dear country's past, the words of patriotism which those memories evoke, still dominate the air, and we know not how long-existent and far-reaching will be their echoes. The triumphal arches which helped to make real to our minds the historic events of one hundred years ago are but the pictures of victories gained by the anguished efforts and awful sacrifices of the worn, ragged and heart-sore struggles for right, headed by their God-chosen leader.

Last week's pageantry, filling the broad avenues of the city from curb to curb with well-appointed uniforms, flashing bayonets, streaming stars and stripes, and inspiriting music, was in sharp contrast with the tattered remnant of the army which Washington disbanded at the close of the Revolution. So the labors of a hundred years ago result in the prosperity of today; and we believe the labors spent to produce a worthy celebration will purify the air of animosities and kindle a patriotism which will burn up in the fire of enthusiasm all ignoble aims and petty ideals.

Measuring the importance of our aim with the object of last week's celebration, how much greater should be our effort! Measuring it with

that for which the heroes of Washington's time laid down their lives, how worthy does it seem of our life-long sacrifice! They worked for the salvation of their land from the tyranny of an unjust rule; we work for the eternal salvation of the world from the tyranny of sin. We must have no slight, half-hearted efforts here; the demand is for strenuous and untiring zeal, and unceasing work; and in this work of one Christian for another, children cannot too early begin to take a part, for where we work our interest is, and in the cable which holds us to the Church, working is one of the strongest strands.

"What are we set on earth for? Say to toil—
Nor seek to leave thy tending of the vines,
For all the heat o' day, till it declines,
And Death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand
And share its dew-drop with another near."

"LIGHTS AND SHADOWS IN EVERY DAY MISSIONARY LIFE."

MRS. J. P. MCKEE.

To me, one of the most delightful times of the day is the early morning hour, when the first glimpse of daylight enters into my window. It is such a pleasure to raise my head from the pillow and watch the gradual increase of light entering, thus causing the shadows to slowly disappear from before me. Then we look out over the village and we see, by the straight ascending smoke, that our neighbors are astir; we spring up from our peaceful, refreshing sleep, feeling in the brightness of the new born day that we are strong for work and warfare too if need be. Joyful in the present light, we have no thought of a shadow that may even now be darkening our door.

Yes, it is natural for the human to be hopeful and to love the brightness God throws around us. Although written many hundreds of years ago, the inspired words: "Truly the light is sweet, and a pleasant thing it is to behold the sun," are as true today as if they had been spoken but yesterday.

He who knew the end from the beginning, also knew that we would have our shadows in our daily life and work while in this world, for does he not say in the following verse, "But if a man live many years and rejoice in them all yet let him remember the days of darkness, for they shall be many."

Sisters, I dare say that *every one* of you in this meeting have had your own share of lights and shadows in your home duties, in your social life, and in your work for the Church of Christ, but we will not speak of these now.

In our every day life in the foreign mission circle, the dear missionary sisters who are here, I know will bear me out in this statement: We have our own peculiar encouragements and discouragements, our own joys and sorrows. Those who have been in the actual service know just what these are, but I feel that this is a most difficult point for me to fully explain to those who can know but little of our mission life, for our customs are so very different from what they are in this country. Then again no two persons are so constituted that all the burdens and joys of the one would prove to be the same of the other; for what proves a very cross to one might be a matter of mere indifference to another.

In the study of a new language, for example, to some it is a work of enjoyment as well as a work of interest, while others find it a work of great difficulty and discouragement. Again, in the matter of food, some new comers will take to the new order of things with a relish and heartiness that is delightful to see, while others can hardly bring themselves to touch anything prepared by our excellent Indian cooks. This matter of food may seem to some trivial, yet in India where the climate is so trying, it is very important that one pays the greatest attention to their eating. For to be successful and enjoy the work one must feel well and strong for it.

Now, having in a measure become accustomed to the new manner of life and having acquired the language so as to make use of it with some freedom, the actual work of the new missionary begins.

The workers go out to their work happy in the thought that the longing desire of their hearts has at last been fulfilled, and they are

permitted to be the means of bringing light and joy out of the darkness and gloom, but the shadow is coming and their eyes are soon filled with tears when they begin to realize the magnitude of the work on account of the masses, the ignorance and idolatry of the people. At times they seem so indifferent to the message given them, were it not for the precious promise, "My word shall not return unto me void," etc., I fear that oftentimes dark forebodings would fill the mind, and Christ's co-workers would be ready to exclaim, "Who is sufficient for these things?" Then the comforting words come, "My grace is sufficient," and this promise of light dispels the momentary depression of spirit. Christ's strength is made perfect in our weakness.

I think in seeing the death of one or two of the early converts, who had professed Christ when they were mere girls, we were allowed to witness the brightness and the joy that had illumed their lives after they had been brought to the knowledge of the Saviour. There was no fear, even in the valley and shadow of death, to our dear "Piyari," all was light as we stood around her death bed, and she smiled on us and said, "Jesus has come for me."

It is when one of the converts, in whom we have placed confidence that he was a true child of God, apostatizes and turns back to the religion of the false prophet, or falls into sin and keeps on in his downward course, that brings the greatest trial to the missionary in his work. He not only brings disgrace on himself, but on all the Christians and on the Church of Christ which is being established in the midst of his enemies.

Now, as I look back, nearly eighteen years since, to the first communion season that we spent in our then comparatively new station, Gujranwala, and see what a day of small things we then had, and compare this first communion with the last one spent in the same station, a little over a year since, I can realize the difference that time has wrought. At the first communion our number of communicants was so few that we were all seated around one small dining table; we had no church, no roofed shelter of any kind in the city in which to hold services, and not a *single Christian in the city*. Shortly after this there were whisperings coming from home that the India mission should be abandoned. Of course this news had very little effect on the two foreign male missionaries then in the field. They stood *firm*, intending to hold their ground. Still it was not a comforting thought in this trying time that there was so little sympathy for us from certain quarters of the church at home.

But these shadows disappeared. God did not intend even this small congregation to die. At my last communion the large auditorium in our city church and school was packed, from one end to the other, with rows of communicants sitting on benches. A few of these, it is true, had come in from the adjacent villages, one man having walked from a village thirty miles distant, but the majority were from Gujranwala and the near vicinity. Thus you see God has done great things for us in dispelling the dark shadows and bringing so many souls into the true light; into the liberty and freedom that God gives his people.

Since my return to the States I have frequently been asked the question, "Have you any society in India?" I take this interrogative to mean, have you any social enjoyments outside of your mission friends? My reply to this is, that our social life is very frequently limited to the mission circle in our own station. In some cases the one family and the single ladies who are working and living in that station, are entirely dependent on each other for their social enjoyment.

Don't imagine for a moment, ladies, that when we leave our own shores for a home in a distant country that we are then transformed into either saints or martyrs—we are still only poor humanity and take our social natures with us. When we are separated from the many friends and acquaintances that we have formed at home, the natural impulse, I think, is to cling closer to the new friends we take with us, and the new intimacies formed when we reach our destination are of a stronger nature, perhaps, than those we have left behind. This shows the necessity of a congenial spirit existing between the missionaries. And I don't think that there exists a happier class of people, or those who have more real enjoyment together, than the India missionaries when they are permitted to meet with each other. We are one large family, and the warm grasp of the hand and the hearty reception often given has more than once called forth the remark by on-lookers, "See how those missionaries love each other."

In our family life, too, we have much that is bright and cheering. Our happiest days are when the little children are about us. They bring light into our homes as we watch their unfolding minds, and take notice to their little winning ways; and when on the hills for their

sakes, we have our pleasant excursions in search of rare specimens of ferns, or go out for a picnic breakfast, we are a gleeful, merry family party, the only drawback is that even then we are seldom an undivided family, for while we are enjoying the cool air of the hills the husband and father is down at his work enduring the heat and dust of the plains.

Sometimes the shadows will insist in creeping into our hearts and saying, "You are now spending the happiest part of your mission life, soon you will be separated from your treasures." Oh, dark shadow, for the present, at least, hie thee away!

Dear Christian mothers, do not imagine for a moment that the missionary's wife thinks less of her family than you do of yours. It is as she is granted grace that she can endure these cruel family separations at all. I know a mother who is to-day yearning to see her little children that she parted with years ago, one of them a little fellow only commencing to walk, and can you realize what that mother's feelings were when she said, "My Willie would turn away from me to a stranger, were he to meet me today." I long to go to my children, and yet I dread the meeting, for they will not know me or I them. Such are some of the trials in every day missionary life, but there is also a bright side. The loving Father and Christ, the elder brother, seem to have a special care over those who are deprived of their natural protectors, and the children of missionaries usually "turn out well" and grow up to be useful men and women.

For this great joy we have cause for gratitude, and God does not intend that we should have our heaven down in this world, even if there are parts of it which seem very beautiful to us. He gives us glimpses of the happiness that he has in store for us, something like the views we had the other day of the beautiful Hudson—a glimpse of beauty now and then to inspire us and make us reach out and wish to see something still more wonderful in beauty.

He gives us a small gift now and then but reserves the large gift for some future time in the future life, when in his light we shall see light clearly, and all the shadows shall forever flee away.

"INDUSTRIAL WORK AMONG THE FREEDMEN."

Miss Eliza B. Wallace, Knoxville, Tenn.

Almost the only industrial training that the large majority of the Negro race has received, has been on the cotton plantation, the wife working side by side with the husband. There home is only a place to sleep; and in that home, or hut, is found a large family of children bearing different surnames. It is no uncommon thing for husbands to change wives for a while, and each child bears the name of its supposed father. How can such a mother teach her daughter the many things that make a happy home? Her whole life is that of an animal.

One of our young men teaching in the far South gave the girls attending his school some calico to make sun-bonnets. Next morning they came with it torn in squares and tied on their heads. That was their idea of a sun-bonnet. The house servants were few in number compared with the field hands, and were taught but one kind of work. All work was done without reference to economy, either of time or money. Their former mistress cannot teach them as she is only a learner herself. Northern families coming South to engage in business have no patience with this ignorant people. How is the poor colored girl to learn the many things that every woman should know; and is she to be blamed if found ignorant?

How can the father teach his son the many things necessary to build up the home, while only his animal nature has been developed? The mother is looked upon as the slave of the father and is often cruelly treated. Can such a father be anything but a curse to his son? The colored man is employed to do the rough work of almost every trade, but is permitted to because skillful in none. Any proficiency he may acquire is picked up without instruction. But you ask, "How can this be remedied?" Wiser heads than mine have been puzzled over this problem. I believe the education of the head, *heart* and *hand* should go side by side. The intellect must be trained to guide the hand. In every college industrial work *should* be taught; but in these it is impossible to make master workmen, though each may learn much that is useful. I therefore claim that a school should be established where the graduates of all colored colleges could go and be enabled to master any trade for which he

has shown ability, so that the Negro can compete with his white brother. Nothing will give him his *rights* sooner. The best workman will be employed and *caste* will disappear.

One of our young men who had learned all that was possible as a blacksmith, longed to become a machinist. With tears in his eyes he said, "That is what I wanted to be, but there is no chance for me to learn."

The government has established "Industrial and Educational Schools" for the Indian and for the soldiers' children, but *none* for the Negro. I blush with shame for our country when I think of its treatment of this race.

Perhaps it would interest you to know something of the industrial work in connection with the College. All the work of the institution is done by the students. Every girl is taught general housework, washing, ironing and cooking. Each one sews one school hour each day. All these things cannot be accomplished in one year, but every graduate will go away with a fair knowledge of how a home should be kept.

The young men are taught housework and baking. We have a farm of seventeen acres which is worked by the students. All the typesetting of the college paper, the *Aurora*, is done by students. We hope by another year to have it so arranged that a larger number will receive instruction in both these departments.

We would like very much to have connected with our school a carpenter shop where our students could be taught to handle tools. This would enable them to make their homes comfortable and to direct the repairing of schoolhouses where they teach. We also need a hospital where the students could be taught to care for the sick. Very few of the colored people who take any serious disease recover. Physicians say it is for want of care. I have seen the sick in such condition as would make your heart ache. This could be conducted so as not to interfere with the regular school work.

I now beg leave to be allowed to answer a few questions that I know are troubling the minds of our Northern friends. 1st, Is the work among the colored people really necessary? They have their own ministers and the Bible; does not the state provide for their *intellectual* training? True, they have ministers in abundance—but such ministers! It is sacrilege to call them by the name. The majority of them cannot read and write, and they glory in their ignorance. Their ministers are very immoral in their lives. All the colored ministers who have been in Knoxville since we have been here, (twelve years) with two or three exceptions, have been removed for immoral conduct. *They were sent to other congregations, not silenced.*

One of our professors attended the ordination of a Methodist minister. He preached from the text, "In my Father's house are many mansions." He read it, "In my Father's house are many mountains," and so expounded it. One of our students, a member of our church, was attending a Methodist conference, and was put on a committee to examine the candidates for ordination. The first question asked was, "Can you read?" They claimed to be able to read, and were asked to read One said he would rather find the place himself. He read, "John the Baptist came preaching in the wilderness, and said, 'Wide is the gate and narrow the way.'" Not one of them could write his name. Can these blind leaders of the blind lead people to the cross? Will they not both fall into the ditch?

And what of the people? Read the first chapter of Romans and you will find them described. But what could you expect of a people not yet thirty years from slavery of the most degrading nature; a people whose ranks were filled from time to time from the dark continent where idolatry was practiced in its worst form Among the slaves the reading of God's word was a criminal offence. Notwithstanding this, they have a *little* of the *Bible* mixed with their heathen traditions. One woman asked if it is said anywhere in the Bible, "Blessed is the man when it rains on his coffin." They are naturally a religious people, but without religion.

One of their ministers said a short time ago, that leaving out those taught in schools like this, 75 per cent of their church members were not Christians. Their religion consists in feeling good. They pray and shout at their quarterly meetings until they work themselves up into what they call religion. Then they go out and sin again until the next quarterly meeting.

I called at a house whose inmates, judging from the surroundings and the color of the children, were among those whose feet leadeth to hell. Yet the mother assured me she was a Christian because she felt good. Another told me she wanted to be a good Christian like her grandmother who saw sights.

On the plantations they are becoming more degraded, if such thing is possible. Since the restraint imposed by the master has been removed, and they do not come in contact with

truth and purity, how could it be otherwise? Those living in the cities have mingled more or less with the white man; but, as in the foreign field, it is mostly with those who have not the fear of God before their eyes, and they are quick to imitate their vices.

Think of seven million heathen of our own making in this country! It is said in the Bible that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Cannot this be said also of a nation?

When Saul violated the treaty made with the Gibeonites, God punished the *nation* for the sin of Saul. Nor was the famine removed until *seven* of the house of Saul were *sacrificed.* How many times seven of our young men have *already* been offered on the altar of this national sin! And I believe if these people are neglected much longer, our country will meet with *greater judgments,* and that the *punishment will come through the people neglected.*

Do not understand me to say that all are so degraded; for there are a few earnest Christian ministers of whom any race might be proud. And some of the people are trying to live earnest, Godly lives. But neither you nor I can conceive what they have to contend with from both races.

The state furnishes three months school in the country. The schools on the plantations are controlled by white directors who give the schools to those willing to pay them a large per cent of their wages, it making little difference whether school keeps or not. In other places the schools are taught by young men and women who have attended schools such as this. They organize Sabbath Schools and are a power for good among the people. In the large cities they have eight or nine months school taught by intelligent colored teachers, but they have not the time, nor would they be allowed, to give religious instruction to any extent.

Many receive enough education in these schools to cause them to lose faith in the religion of their parents, and the colored minister is held up by them as an object of ridicule. They are not permitted to enter white churches and are drifting off into infidelity. One of our young men told me that he knew fifty young men at his home who never entered a church. They would gather around him on the Sabbath and say, "Come, let us go some place and talk Bible." Their colored ministers are bitterly opposed to education; for as the people become educated they lose their influence over them.

2d, Have they the ability to take higher education? I answer unhesitatingly, *yes.* The color of the skin does not affect the intellect. I go still further and claim that acquired ability is not inherited. In one of our advanced classes we had a jet black boy, a girl almost white, and a white young man, the son of our President. I never taught keener, clearer students. If there was any difference, the black one gave evidence of deeper reasoning and clearer conclusions. But they have little general information, and their knowledge of words is limited.

3rd, Can you make United Presbyterians of them? They certainly make as good United Presbyterians, if not better, than any other class of people.

For example, we at one time had a church and school in Nashville. For good reasons it was thought best to remove the school to Knoxville. The little congregation met and held its prayer-meeting, always singing the psalms. They petitioned the Board for a pastor, but there was *none* for them and they were advised to go into other churches. Some of these are now doing good work in the Presbyterian and Congregational churches. We had neither church nor school for them to enter. Our college is different from most colleges in that our students are not of our own denomination. In the history of the college, only one United Presbyterian student has entered. You can see how this is when I tell you that we have not a single colored church in the South except at the mission stations. Yet many of those converted at the college have joined our church, and others have asked to be received, believing we hold the truth as taught in the word. And all, whether they are members or not, have gone out and taught the doctrines of our church.

But when our members leave us they *must* go into other churches whether they want to or not, as we have no churches in the South for them to enter. One young man, a Freshman, said the other day as he was leaving, "I hate to leave our church; I am proud of it. I will not hear a sermon preached, nor a psalm sung, nor can I commune until I return."

But the time has come for us to organize churches. We can send out earnest Christian young men willing to deny themselves for their race. We can have them take public schools in some place where work is needed. Our Board can supplement their salary, making an eight or nine months school. They can organize

Sabbath Schools and hold Bible readings until they have gained the confidence of the people; then organize congregations. I believe in a few years we could have ministers all over the South, and churches made up of the most intelligent colored people.

We were strong in our testimony against slavery, but when the door was opened and the command came from the Lord to go in and occupy, we were among the first to enter, but we have been among the last to realize the greatness of this work, and we are now only prepared to send out the native workers that should have been in the field *ten years ago.*

But the time has come when we must bend every nerve to this work. We have young men willing to carry the gospel into these dark felts, and are saying to the church, "Here am I, send me." Must we say, "No, my son, we have not the means?" Others are coming to our doors pleading for an education, bringing the hard earnings of *years.* Must we say to them, "No, we have no room. Go seek admittance at other doors. The distance may be *long, expenses* great, and you may *faint* by the *way*; but we can only say, 'God be with you.'" Will not God require their blood at our hands?

"HOME MISSION WORK."

MRS. M. F. MCKIRAHAN, TOPEKA, KAN.

Home Missionary work is so identified with happy, prosperous, national life that no line of separation can be drawn between *piety* and *patriotism.* Let us keep *this* thought prominently before our minds and see if it will help to awaken our sympathies, arouse our energies and open our purses to help *this* very important branch of Christian work.

It is true that those who have no sympathy with Christ or Christian work may give money to Home Missions as a means of national development, and may build churches as an investment, but they know they will get back all they expend. This may be "worldly wisdom," but it is not a missionary spirit. The projectors of railroads will help to build churches along their line because a church is a nucleus for population, which means to the railroad traffic and travel. How many of them, think you, give a dollar with no expectation of reward but the approval of the Master? The *true missionary spirit* is the CHRISTLIKE SPIRIT. "Well, but you say, "we have our own fields to cultivate." True, but the enthusiastic missionary spirit will rejoice to help the work in the *neighboring* fields also. From the pen of Rev. A. T. Pierson, D. D., are these words; "With a sad heart we record this deep conviction, that in the lack of the SPIRIT OF MISSIONS within the church itself lies both the secret of the slow response to our Lord's appeal and the main hindrance to the world's evangelization."

History tells us that one hundred years ago civilization had scarcely crossed the "Alleghenies," and the Mississippi Valley was a desert. *Now* the centre of population is near this same valley, and on either side of this and toward the setting sun lies *our* Great Home Mission Field.

Before many years have passed this vast territory lying west of the Mississippi river will be the controlling power of the continent. Look at Dakota, New Mexico, Arizona and Montana, Nebraska and Kansas, filling up with emigrants from all parts of the world, coming by thousands every year bringing with them their "Sunday holiday" notions, often disregarding law and order. See the cropping of their *anarchical theories* and their *communistic ideas.* Tell me, dear sisters, is it not an important work? Is it not a *national, patriotic* and *Christian* duty—the moulding and Christianizing of this element?

The Church has an *opportunity* to plant Christian institutions in the midst of this people and keep the gospel of Christ moving side by side with the march of progress. If she embraces this opportunity, the foundations of peace and prosperity are assured.

But how often do we allow Satan to preoccupy the field and sow "tares" before we have sown the seed of the kingdom? Oh! the indifference that to-day abounds in the Church with reference to Mission work. How little we appreciate the *privilege* of being "co workers with God."

The Home Mission Board is constantly setting before the Church the importance of this branch of Christian enterprise and urges the privilege and *duty* of a hearty support, and with letters from home missionaries stating personal needs. It seems as if we fail to understand the A B C

of this department of Christian work. Is it because the "field" lies so near home? How deeply are we concerned with regard to the religious future of these thousands of souls filling up our Western territories, many of them as benighted, with regard to the religion of Jesus, as the heathen in our foreign field.

Now, it is true that the Church in the eastern portion of our country could spend all her money on mission work in the immediate locality, and we note with great pleasure the progress being made to evangelize the cities. Yet, common patriotism and a true spirit of Missionary enterprise requires the Church to "lift" up her eyes and look upon the "fields" which stretch out far beyond the Missouri and the Yellowstone.

Why cannot we support two or three "home missionaries" who will be on hand ready to plant the church of Christ in every new town before the enemy has a chance to get a stronghold? Why not equip an evangelist to explore our new territory and open up new fields? What are we going to do with Southern Colorado, New Mexico and Oklahoma? These are some of the possibilities of the Church through her membership. Oh! that the Holy Spirit may awaken us to a deep sense of our *individual* responsibilities, and a firm resolve that we all may have some part in the fulfillment of the prophecy, "The kingdoms of this world shall become the kingdoms of our Lord."

With such an important work on hands and a Board able and faithful in its management, with large sums of money expended year after year, we surely are all interested in its success.

That the work has been fairly successful, we admit. That it has disappointed some is possible. That more might have been done we fully agree.

There are some things that operate against a larger success: First—*Inadequate Support.*—This is a delicate and embarrassing point to touch upon, but we understand our Women's General Missionary Convention is fully able to handle "delicate and embarrassing" questions. It may be a surprise to you that many of our home missionaries do not receive salary sufficient to pay living expenses. In order to live, educate their children and build up their station, the missionary (or more often his wife) must do something to add to their yearly income. A missionary's family eats just as heartily, wears out clothing just as rapidly and in general runs up expenses just as other members of the human race. Landlords pay their monthly or quarterly visits just as regularly to the missionary's house as to the business man's house, and where *one-fourth* of the salary is paid out for rent it is absolutely necessary to do something to meet expenses. This divides the time of the laborers, reduces their strength and embarrasses them at every turn. This is more especially true of cities where living expenses are great. Then here are the various societies of his congregation to support; and here let me add that every home missionary within my knowledge gives a "tenth" of his income to the work of the Church. From where think you will come his books, magazines and papers? For he *must* keep abreast of the times. Do you wonder that after a few years they are broken in health and spirit and leave the field? In conversation with a lady who spent seven years in the foreign field and fourteen years on the frontier, she said: "Our foreign missionaries live in luxury compared with our home missionaries 'out West;'" said she, "I have seen both, and know whereof I speak."

Second—*Modesty of the Laborers.*—Some of our home missionaries are accused of talking and writing too much about their fields of labor. Columns will be taken up in the Church papers about this field and that field.

Why should we not desire to hear from our "Home Field" in Nebraska, Colorado, Oregon, Kansas and California as well as from India and Egypt? The Church needs this work kept constantly before her. We need more space set apart in our Church papers and WOMEN'S MAGAZINE and missionaries urged to write. Write, write every week it possible, or at least every month.

The home missionary is often discouraged because he feels the needs of this "home field" is not understood by the Church at large, and that there prevails the idea that the "West" can take care of itself. In a business, political and social way this may be true, but how about the vast numbers that fill up our Western States who come from foreign shores? They soon take their places in the business and political world; but, alas! how few recruits in the Master's vineyard come from these ranks.

Do we realize that we, as a Church, are responsible for a large amount of the evangelization of the people of this newly developed country? Dear Sisters! Noble women who left home and friends to go into camp and hospital to care for the wounded and dying soldiers; ye mothers and wives and sisters who re-

sponded so grandly to defend the flag of our country in times of rebellion, now rally once more for our common country, and let patriotism and love of Christ inspire us with redoubled zeal and energy to bring this people of our land in contact with the gospel message and to use every possible effort to save the *United States* for Christ.

PERSONAL RESPONSIBILITY.

BIBLE READING.

MRS. W. J. ROBINSON, ALLEGHENY, PA.

There is a sense in which our lives have no distinct separate individuality. They are simply parts of a vast complex machinery of life—members of a great living body. They are joined to other lives. They touch and are touched by them on all sides. The currents of their activity flow into the common stream and are lost in the larger current. They can only be estimated in their relation to other lives, and the *importance* of this aspect of our lives cannot be overestimated. It is here that many of the richest blessings, the purest joys, the tenderest sympathies, the most exalted privileges, the largest opportunities and the weightiest responsibilities of our lives are found. It is this conception, too, of our lives which holds highest prominence in the teachings of God's holy word.

The entire second table of the law is devoted to the relations which we sustain one to another. The Apostle Paul, in his letter to the Corinthians, declares that one of the highest achievements of the Spirit's work in the heart is to bring each individual life into a real, conscious union with the great body of believers. Also, Ephesian iv, 13: "That the ministry of grace must continue." And in Ephesians iv, 25, he expresses the law of both our natural and spiritual condition before God, "For we are members, one of another." And out of this come the exhortations contained in Galatians vi, 2: "Bear ye one another's burdens, and so fulfill the law of Christ;" and in Phillipian ii, 4: "Look not every man on his own things, but every man also on the things of others." But there is another aspect in which our lives must be viewed, as another has well said: "Though God has set us in a wonderful scheme of human relations we have an individual life that cannot be touched by others. We are individually responsible to God. This individuality sets each one, as it were, in a solitude. He lives alone; he suffers alone; he dies alone. If he has pain in his body, no sympathy of friends can destroy it; it is still his pain. Friends may soothe his dying moments by their prayers and their words of affection, but still he dies alone. Thus every one carries alone, and apart from others, his own burden of responsibility, or of frailty, or of sorrow." And hence the same Apostle who wrote "Bear ye one another's burdens," also wrote, in the same connection, Galatians iv, 5: "But let every man prove his own work, and then shall he alone have rejoicing in himself and not in another. For every man shall bear his own burden."

Joined as our lives are to other lives, they are not lost in the great aggregate. The individual member of the body has, in its own sphere and for its own ends, as distinct and separate an existence as the body itself; and the duty and obligation which belong to each individual life, in its distinct and separate sphere before God and man, constitute what I understand to be the meaning of the title of this paper, "Personal Responsibility." It is simply that *for which* each individual life, as distinct from every other life, is accountable to God. And at the out-set it may be well to remark that there are many things pertaining to our individual life for which we have no personal responsibility. The time, the place and the circumstances in which we enter upon life's career; the endowments of body, mind and soul with which we begin to act our responsible part in life, and many of those influences which sweep in upon us, indeed, all along the way of our earthly pilgrimage, moulding, directing, and in some measure determining the character itself, lie outside the sphere of our accountability. They come in upon us from sources which are beyond our control; and important as is the part which they play in giving shape and form and color to the texture of our lives, for their character we have no responsibility. They belong to that allotment which the divine Creator, in the exercise of his sovereignty, has marked out and distributed to each.

What then is the field of our personal responsibility? First, we are responsible for our

own personal salvation. True, the Bible tells us that salvation is of God. In Eph. ii, 1-3, the Apostle declares that we are dead in trespasses and sin, and in Romans vii, 7, that "the carnal mind is enmity against God," &c. I. Cor. ii. 14—"The natural man receiveth not the things of the spirit of God," &c. In Eph. ii, 8 he adds: "For by grace are ye saved, through faith," &c. And thus the Bible seems, at first glance, to have placed the matter of our personal salvation entirely beyond the sphere of our own personal responsibility. It represents our condition as one of utter helplessness and hopelessness in our own power. But the same divine word which so clearly and fully discloses our helplessness under the guilt and power of sin, with equal fullness and clearness holds us individually responsible for our personal salvation. It offers us a Saviour and suspends our salvation upon our believing in him. It assures us that to believe in Jesus is simply to receive him as our personal Saviour, and that to receive him is to be saved. (John i, 12-13.) It calls upon us to break even the bands of our spiritual death, and accompanies the call with the promise of life from Christ to those who obey. (Eph. 5, 14.) It opens up before us the full, overflowing fountain of life, and asks us simply to drink and be satisfied. (Isaiah lv, 1-2.) It assures us in plainest terms that God hath given us eternal life. That the gift is already made, and whosoever will may receive it. (Rom. x,13.) In such declarations as these, who cannot fail to read personal responsibility in the matter of personal salvation? And every invitation, every promise, every entreaty, every warning and threatening of the word, teaches the same truth. Most impressively is it written in that word of the divine Teacher to Nicodemus. (John iii, 19.)

Again we are personally responsible for the use of our endowments. The divine Creator has endowed our lives with varied powers, which highly distinguish us above all the other works of his hand; and he has put into our hands many gifts of his providence which he permits us to hold and use in his service. But he reminds us that in their origin, their varied character and their design they are talents entrusted to us for the Master's use. (I. Cor. iv,7.) And in a very impressive parable, under the image of a householder and his servants, our divine Saviour teaches us that these endowments are committed to us simply as stewards of his family, and that for their use we must render to him a strict account. (Matt. xxv, 14-15.) But neither to the one or the other does he say: "These are thine. Do as seems to thee good with thine own." They are still "his goods." He has not relinquished his right to them, and the sequel shows that he claims them to the end and holds the possessor to the most rigid account for the use he has made of them; and the truth is a *familiar* but a very impressive one. Our *bodies* belong to him, and he requires that they be dedicated to his service. I. Cor. vi, 19-20—"What, know ye not that your body is the temple of the Holy Ghost," &c. Our *minds*, with all their varied powers, are his, and should be devoted to his service. (Mal. iii, 16; II. Cor. x, 5.) Our *time*, with its precious privileges and opportunities, is his, and should be held sacred to the Master's use. (Eph. v, 15-16.) Our *wealth* is his, and must be laid upon the altar of his service. (I. Tim. vi, 17, 18, 19.)

Again we are personally responsible for our influence. In our varied relations in life we come in contact with other lives, and by the contact we affect them for good or evil. The current of our lives flow into their's, and gives to them something of the color and character of our own. Along these ties which bind our lives to other lives a subtle power plays, which makes its impress, sways and moulds their characters, and in some measure determines their destinies. This power we call influence—the flowing in of our lives upon the lives of others. It is the measure of the ability which our lives possess over other lives, and the power belongs to every one. Every life, in some measure, affects other lives. No living soul is so utterly alone, or so completely isolated from all its fellows, or so absolutely negative in its being and doing as to be entirely without influence. (Romans xiv, 7.) Consciously or unconsciously, our lives are taking hold of other lives; making some impression upon them; contributing something to affect their form and construction. And for the *character* of this contribution, for the *kind* of impress we are making, we are personally responsible. The word of God speaks to us in no uncertain terms on this point. Matt. v, 16—"Let your light so shine," &c.

Again, we are personally responsible for a certain portion of that great work which God has given his people to do. The great obligation of the christian life is christian service. (Matt. xx, 1.) The gospel call to men is a call to service. (Matt. xxi, 28-30.) All are not called to the same work. (Romans xii, 4-5.) But to every one some work is given; some portion of the Master's vineyard is set apart. (Mark xiii, 34.)

To the least as well as to the greatest of us; to us who possess but the one talent as well as to those who are gifted with five, a work is assigned and a place is waiting our occupancy. From the Priest to the Nethinim none were exempted from service in rebuilding the ruined walls of the city, and to-day there is no note in the Gospel's trumpet call to the church that rings out with clearer accents than that which proclaims: A work for every one, and every one to his work. And for that work which is especially committed to us, set apart for our doing, set over against our own houses, we are personally responsible. As none other can share with us in doing the work, so none other can bear the responsibility. Here at least "every one must bear his own burden." Rom. xiv, 12—"So then every one of us shall give account of himself to God."

Happy are we if on that great day when the Books shall be opened, we shall find written over against our names the record contained in Matt. xiv, 8: "She hath done what she could." And shall hear anew from the mouth of him who sits upon the Throne the words of Matt. xxv, 40: "In as much as ye have done it unto one of these, my brethren, ye have done it unto me."

"SPIRITUAL LIFE IN MISSION WORK."

MRS. GEORGE MOORE, XENIA, OHIO.

The perpetual work of creation, finished, yet renewed, is ever manifesting the munificent provision of the Creator. No land or clime confines the evidences of vigorous life. The work assigned to animate and inanimate creation moves and grows in its appointed way. In the unfolding of every bud, in the shaping of every leaf, in the warble of every bird, in the least as well as in the greatest of Nature's chorus there is an expenditure of Nature's powers, producing harmony, activity and joy. Be it ours to meditate, and "In contemplation of created things by steps ascend to God."

Spiritual life involves the expenditure of spiritual power, and the soul can be replenished only "by dwelling in the secret place of the Most High." "Nothing but waiting at the throne," says some one; "nothing but keeping the heart under the eyes of the Lamb, to be again and again penetrated by His Spirit, can put the soul into the condition in which it is a meet instrument to impart the light and power of God to other men."

The secret of success of the apostles lay in not what they did or said, but in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with his heart and worked with his energies. The Spirit had taken hold of the highest faculties of their nature and was working with them "according to his will."

What *we need in this work* is a baptism of the Holy Spirit. It is not by might nor by power, but by the Spirit of God that all true success must be secured.

Prayer is the indispensable medium of receiving this benediction. We read "that they were all with *one accord continuing in prayer*." These are conditions of baptismal power—prayer and unity of purpose. This preparation for spreading of the gospel was of divine origin. Then the missionary enterprise is not an organ of the church, but the church is of the mission divinely appointed.

The church has been consecrated to this work by its Master. It is the outgrowth of the command, "Go ye, preach the gospel to every creature." If the church is of this command to evangelize the world, then we as individuals receive that command in our relation to the church. *Do you, do I, do we all*, realize that our purpose in being followers of Christ *is to fulfill that command?* If we did, this influence would penetrate every branch of Christian work. And when the officials, councils and assemblies of the church, and every group of Christian workers are made to feel that evangelizing the world is their own cause, and it the most sacred and lofty cause for which they ever fought, then the story of the cross would be poured from every pulpit; it would be the burdened prayer of every heart. It would be the season of fruitage, when the spiritual world would vie with the natural world to present its best offerings, not to the Creator of the creatures alone but also to the Redeemer of the redeemed.

When the church is consecrated to this work of missions, streams of blessings come flowing back to it from the fields of its efforts and success. By a law which operates with as great a certainty in the spiritual as in the natural, the very act of doing for others brings blessings on ourselves. The church that has missionary en-

terprise gives evidence of spiritual growth. On the other hand, when churches cease to work they stagnate, and "stagnation is disease."

The church that has much to do has no time for the petty trifles that creep in from unhealthy inaction. What is true of the church is necessarily true of the individuals. The missionary spirit is the very temper of heaven; for what is it but endeavoring to carry out in universal blessing to the human race the very ends for which the Father sent his Son into the world; for which the divine Incarnate One groaned and died; for which the Holy Spirit pleads and strives with men.

It has seemed to us in studying the lives of some missionaries of this and former ages, as if in them the character which had been dimmed and defaced by contact with the world had been cut afresh and "issued anew from the mint of heaven."

This work calls for a plastic spirit and the setting apart of ourselves to God must be absolute. We can not, we dare not ask for the Spirit's highest gifts while conscious of secret ambitions and half-consecrated purposes in our hearts and lives. We must take time to become acquainted with God. We must take time to become holy. We must be emptied of self if we would be filled with God. We must be willing to be whatever he has appointed for us, however painful that humbling may be.

What we need in this world is not what is easy to do or give. The rich man may readily give of his wealth, yet he may have something he prizes more highly; that may mean a son or daughter; it may mean your influence or your personal work. Each one knows of his prized treasure. GOD WANTS THAT. The man who has only money to give is poor enough. Christ wants lives consistent with their belief. He wants as the accompaniments of large gifts enthusiasm that makes *sublime the offering.* He wants those who are not their own, but "bought with a price," to consecrate their time and energies to this cause. It is the experience in temporal affairs that that which costs us something is valued most highly. In proportion as we spend time and energies, money and prayer in this work, in that degree does it become our own.

It only for our own sakes the missionary spirit should be eagerly cultivated, there is the very closest connection between it and a vigorous spiritual life. There is not a grace or affection in the Christian character that the missionary spirit will not revive. What God makes best out of this spirit of missions is not the labor, but the *laborer;* not the deed, but the *doing;* not the gift, but the *giving.*

The two fields, home and foreign, are of one interest and the time has come when they must move on, not only simultaneously but with redoubled zeal. The opportunity is brief both for him who carries the message and for whom it is borne. Whatever others have done or have failed to do, may do or may fail to do, there is a personal responsibility, and it is according to our opportunity. "The time we have lost," says Richard Baxter, "cannot be recalled." Should we not then redeem and improve the little that remains?

We grow into the spirit of missions as we avail ourselves of *missionary literature* An intelligent acquaintance with mission work gives inspiration. Our study of God's word creates a desire to express in words and sentences that which may convey to others the reality and adaptability of its truths. From this holy ambition there has disseminated the vast literature special to this age. It would naturally follow that facts and experiences in this exalted enterprise should be gathered by Christian workers from every land and language where gospel light has developed life. What was the miracle of the loaves? *It* increased with distribution.

If it could be the sublime purpose of the Christian church to utilize the missionary literature that is within its reach to-day, if into every home some of the startling facts, both as to open fields, as well as results of work, could be made known, the awful responsibility of the present hour would fire every soul We need these facts to incite us to more zealous labor.

Every mission field has its own, that inspires the true missionary with a holy passion for the work which brings such displays of grace. God in giving beauty, form and color to nature only made them as in imitation to the real eternal flowers we see springing from his spiritual garden. We can not choose any that lack in inspiration There are, however, examples of supernatural power of God's grace furnished in modern missions. Fifty years ago seven humble men in a shoemaker's shop in Hamburg, undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches gathered ten thousand converts, distributed four hundred thousand Bibles and eight million pages of tracts, preached the gospel to fifty million people. As they went from place

to place, the work grew, and new converts, inspired with similar zeal, became helpers, so that a population as great as that of the United States heard the gospel *in twenty years.*

"They that be *w se* shall shine as the brightness of the firmament, and they that turn *many to righteousness* as the stars for ever and ever." The day of missions is at hand. Let us believe in the promise of the Father, as they believed at Pentecost, and there will come another great time of spiritual fervor, for "it is the Spirit that quickeneth." The Lord hath given to the Messiah the heathen for his inheritance, and the progress of the gospel is hastening the time when "from the rising of the sun to the going down of the same his name shall be great among the Gentiles." Then "say not there are four months. Lift up your eyes look on the fields." He that reapeth receiveth wages and gathereth fruit unto life eternal, and when the reaping time comes, he who promised that both "he that soweth and he that reapeth may rejoice together," will not suffer thee to lose thy reward.

"THE RESPONSIBILITY OF NOT DOING."

MRS. H. M. MCCAGUE, OMAHA, NEB.

Whether or not we realize that we stand before God in the relation of master and servant, the fact remains. No servant is allowed to remain in our household who will not do our bidding. No excuse is permitted. Forgetfulness, heedlessness, or inability can not be pleaded for constant failure.

God has given to us a divine word of authority and expects loyal, loving obedience. The omission of known duty as truly brings its weight of responsibility as does a positive act of sin. The Bible is filled with illustrations of the truth that not only the actual wrong-doer is condemned but also he who indifferently allows opportunities for performing service to pass by unimproved. The thieves who wounded the traveler, and left him to perish, were not the only ones condemned, but also the priest and Levite who, intent upon their own business, passed by on the other side. The man with the unused talent was condemned. His hiding the talent did not take away the responsibility of possession. To every one is given opportunity and ability to work in his own alloted sphere.

Not doing brings with it a weight of responsibility in view of the many ways in which it is possible for each and every one to do. One has time; another money; one a sweet voice; and another, personal attraction of face and manner; one, tact in influencing others; another teaching ability. When the time of reckoning comes, the question will be asked, What have you done with all these gifts and graces?

God has small spheres of labor to be filled, so has created the man of few talents to fill them. There is economy in all his works. The minister of the present day does not need, and so God has not conferred upon him, the miraculous powers given to the chief of the apostles, but shall he on that account, refuse to plead with men with such eloquence and power as God gives him? The faithful Christian servant girl and the humble city missionary, each serving God in his own place, will hear as well as Luther and Whitfield the welcome, "Well done, good and faithful servant."

Dr. John Hall says, "There is gospel in the shaking of a hand." The truth of this was illustrated in a mission school. One of the workers, a warm-hearted, enthusiastic man, did not prove successful as a teacher. It was suggested that he stand at the door and welcome the children as they entered. In the increased and punctual attendance it was found that his talent was no longer hidden. When there is such power in so simple a deed, why say as an excuse for neglect, I have no responsibility.

God does not often want a Paul, a John Knox, a Spurgeon, or a Moody, but he does always want men and women with faith, and zeal, and willingness to serve him in whatever way he marks out. He does not call all to be Mullers or Hudson Taylors, but he does say to all, "Have faith in God." "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." Said a Christian woman after listening to an eloquent sermon on faith, in which these two noted men were mentioned as illustrations, "the way in which I have been led is just as wonderful and the answers to my prayers just as remarkable." This would be the response of every Christian heart, were there the same faith and faithfulness in doing.

In the evangelization of the world the women

have always had their part. Among the types illustrative of gospel truth the tabernacle occupies a prominent place. In providing material for its construction, "All the women that were wise hearted did spin with their hands, and brought that which they had spun both of blue, and of purple, and of scarlet, and of fine linen, and all the women whose hearts stirred them up in wisdom spun goats' hair." Thus, in many places of the Old Testament their work is either expressed or implied.

In later times the women who ministered to Christ, and also Lydia, Dorcas and Priscilla, are but the forerunners of a godly band of women who, in all ages, in all Christian lands, have been permitted to serve the Master. Their example in *doing*, even in the spinning of a few goats' hair, is an incentive to us. God alone can measure the consequence had they refused to do. An enlarged field of work, rich in opportunities and wondrous is possibilities, lies before the woman of today. Take her out of public work in connection with missions, charities, temperance and benevolent organizations, and institutions, in the management of which her power is now felt, and what would be the result?

Her duty in these public enterprises does not conflict with her duty in the home as wife, mother, sister and daughter. Here she has wider influence. Yes, not only wider, but deeper and more potent. Let no wife or mother call her's a narrow life who shapes and directs the thoughts and endeavors of husband or son.

Then also God has given her work to do among those about her, outside of her own household. Notwithstanding these numerous opportunities, there are many who either do nothing or fail to do their whole duty, in one or more of these great fields of labor. What is the reason of this failure and what are the excuses that are offered?

Among the reasons that may be assigned are, failure to recognize duty, indifference and half-heartedness in God's service, lack of consecration and want of faith. Some timid natures, like Moses, shrink from undertaking God's work, and yet others, like haughty Naaman, think God's way too degrading. In excusing themselves many cry out, I have no time. True; they *have* no time, for their lives are spent in many selfish, useless ways. One robs God by devoting too much time to fancy work, another to dress, another to society, and yet another to unneccessary cooking. Another, a faithful, conscientious mother in devotion to her family says, "Duty begins at home," and in her constant care, *there* it ends, for she never has a moment to spare, either for mission work for those at her own door or in foreign lands. In contrast to her, is the Christian mother who, so busy with outside duties, pleads that she has no time for the seemingly humbler duties of home. Here is a bit of history from the life of one such mother, who sought a larger work. The prayer meeting and missionary society were faithfully attended, the temperance society named her as one of its chief officers, the aid associaton looked to her as one of its most reliable helpers, and home came in for only a few tired hours of her busy day. Little wonder when she left with hurried steps to attend one of her inevitable meetings, that her boy, too, hastened away to spend *his* evening in the "Robber's Roost," a cave where he and other neglected boys read dime novels, learning with zest their first lessons in crime. 'This ought ye to have done, and not to have left the other undone."

Another will offer the excuse, I can do so little, there is no use of my attempting to do anything. But, "God hath chosen the weak things of the world to confound the mighty." A feeble old lady sent word to her pastor, "I have a few copies of a magazine which may be of use to you. I cannot bring a bundle of fagots to keep the gospel fire burning, but I can bring a basket of chips." The books were not of much value, but the effort to do what she could cheered the pastor, and will always be remembered.

An elder chided an old Scotch minister for want of faithfulness, because only one, and that a lad, had been added to the church roll during the year. That lad was Robert Moffatt.

Not recognizing duty is probably the chief reason in failure in doing. This is the result of lack of consecration to God's work, for the Master has given full directions, and has assured us of constant guidance. Not only do we, as individuals, fail to recognize our duty, but the church also too often worthily merits the reproaches at times cast upon her. Our own United Presbyterian church, not recognizing her duty, has excused herself from working in certain fields. Happily the mistake is being corrected, and work is undertaken in purely home mission fields, but for long years it was thought by many that United Presbyterianism would flourish only in a particular soil. Said one of our former Superintendents of Missions, upon receiving the annual report from a con-

gregation,—the only one of any denomination for miles around in a rapidly growing western settlement—"Only three additions, and those by certificate from some Eastern or Scotch church! That is not much, and yet after all it does well, for in that place there is no element of which to make United Presbyterians."

Said another, a Doctor of Divinity, in speaking of a flourishing mission school, "I don't think much of it. It is composed mostly of the children of foreigners and of the lower classes, and you can't make United Presbyterians out of them." When the little band of Christians met in Allegheny City to consider the thought of establishing a mission in India, suppose some one had objected because no United Presbyterians were there for a nucleus. And yet, in the home field, how long did our church neglect the call, "Son, go work today in my vineyard," unless there was a nucleus sound in the faith with which to commence the planting, or rather, transplanting.

Again, some fearful of the difficulties and expenses in the way, still urge the old plea, our people are an agricultural folk, "let us pass by the walled cities, there are giants in the way;" The people there are so proud, so engrossed in business, so surrounded by temptations to worldliness, pleasure, vice and crime, that they will not listen to the gospel preached and sung in our simple way But the master said, "Go ye into all the world and preach the gospel to every creature." Surely city and country were were alike in his mind. Does he, in this, grant to any denomination the privilege of selecting only the fields near us and least difficult? Too often our church has shirked her duty. Where lies the responsibility?

Neglect of duty, for such flimsy excuses, in the face of the divine command, when opportunities are so abundant, must be followed by far reaching results.

One result is the hindering of God's work. The whole history of the church shows what through the blessing of God, would be the result were every one alive and awake to his opportunities. Only nine months were required for the publishing of the decree of Ahasuerus throughout the one hundred and twenty-seven provinces of his wide domain. It has been estimated that it would take only eighteen months for the English army and navy to carry a proclamation from the Queen to every inhabitant of the globe. More than eighteen hundred years have passed since the command was given, "Go ye into all the world and preach the gospel to every creature," and yet only one-fourth of the human race has heard the glad tidings. Who is accountable for all this?

Another result of our not doing is the loss of souls. The perishing of many is due to the failure of the watchman to sound the warning. In view of such a result, it would be well could every one sincerely say with Mary Lyon, "There is nothing in the universe that I fear, but that I shall not know my duty, or shall fail to do it." From the awful responsibility for souls which rests upon every one, many attempt to shield themselves by saying, I have undertaken no special work, therefore have no responsibility. "He that gathereth not with me, scattereth abroad."

We are responsible not only for the ones that come under our immediate influence, but also for all those, who, in the never ending chain of influence, are reached by these. Little neglected Margaret Juke became the mother of a family of criminals and vagrants. Her numerous descendants to the third and fourth generation without a single exception were inmates of jail or alms house. Had the soul of this little outcast been cared for, what a different story there might have been. Another little orphaned Margaret was cared for, and the people of a great city in the South speak lovingly of her life consecrated to the saving of others.

The result of *not doing* falls upon no one more heavily than upon the idler. The do-nothing deprives himself of the present reward of satisfaction and restfulness which Christ gives to those who bear his yoke. He cannot understand the peace and joy which service brings.

Not only here is he a loser, but also in the world to come. The crown he might have worn shall grace another brow. Those who do not know much of the pleasure of working for the Master, will lose much of the enjoyment of heaven, for heaven is not only a place of rest, but also of service. "In his temple they serve him day and night." By the discipline of our service here we gain strength for the higher service yonder. By the tearful sowing now we prepare for the joyful reaping hereafter. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The tree of life bears fruit of which many shall never taste because they labored not. "The laborer," and he alone, "is worthy of his hire." There is a great company being saved, unto whom "The entrance unto the eternal kingdom of our Lord

and Saviour Jesus Christ shall not be richly supplied."

Then there are those whose service is only a pretense. These have no inheritance in the kingdom of God. They like Meroz, are to be cursed, because they "came not to the help of the Lord, to the help of the Lord against the mighty." To none will the sentence of condemnation be more terrible than to those who knew their duty and did it not. In the day of judgment no souls will be filled with greater dismay and anguish than those to whom the King will say, "Depart from me, ye cursed, --- ye did it not to one of the least of these my brethren, ye did it not to me."

God is willing to confer the richest blessings upon all who are willing to receive. Therefore the responsibility of the loss of these blessings rests upon those who refuse or neglect to do God's bidding. "Behold I come quickly," says our Lord and Master, "and my reward is with me to give to every man according as his work shall be."

LETTERS READ AT CONVENTION.

SIALKOT, Feb. 18, 1889.

MY DEAR SISTERS:—

When I received a request from your President for a paper on my work as a medical missionary at Sialkot, asking that it might contain some of the more homely details, my heart almost failed me. It is almost impossible to give you even a limited idea of the circumstances which surround us in India. The manners and customs differ so much from those of America that with the greatest stretch of imagination we form a very faint idea of the truth, and as soon as we land on India soil we are ready to exclaim with the Queen of Sheba, "The half has not been told me," or rather, I have not been able to comprehend half that has been told me. India has not one universal manner or mode of life as there is in America, but every caste and religion has its own idea.

The Hindus, who are by far the more cleanly of the natives, have as many castes, I might almost say, "as the sand on the sea shore." These all differ much with regard to their taking of food, etc., but in one point all agree, viz.: that no woman should eat meat of any kind or eggs, and they confine their women to a purely vegetable diet, which is often of the most scanty kind. The widows of some castes, who are believed to have killed their husbands through the influence of an evil spirit of which they are supposed to be possessed, and who are under a curse due to the death of their husbands, must suffer the penalty of such a crime the remainder of their natural lives. Every such widow is, therefore, confined to one article of diet, and that only a coarse buckwheat flour (called pandha) made up with water and baked. Not even salt is allowed her, as that would make it more palatable. Of this she is only allowed to partake once a day, and should she be guilty of relieving the cravings of hunger at any time but at the setting of the sun, she must pay the penalty with her life, as it is the mother-in-law's privilege to take the life of a woman who has been guilty of the double sin of killing her husband, and breaking her caste by taking forbidden food.

This manner of living brings on disease and extreme physical suffering, in the midst of which the sufferers come to the doctor for relief. Shall we give them tonics, that form of medicine which creates a more agonizing craving for food which it is beyond their power to gratify?

A few months ago two Hindu widows, sisters, came to the hospital and, after telling the story I have just related, with true native candor, asked for a cathartic, which they believe to be a remedy for every ill. Shall I grant their request? Alas, no. Hunger is the cause of their suffering, both are emaciated and pale. They must have something to take the place of both food and medicine If I was writing an advertisement I would say, "Codliver oil never fails," but even this is not always enough.

Another custom among some castes of the Hindus is to require their women to abstain from food for six days after the birth of a child. This prostrates the mother and endangers the life of both mother and child. I was called to see one of these cases on the sixth day. The mother was suffering from absolute exhaustion, while the child, unable to obtain nourishment from the mother and unfed, was quite unconscious, and it was with much difficulty he was again restored to life. I upbraided the husband, a man of some intelligence, with what he admitted to be a foolish custom. He then showed me the food of which she was to partake of that day. It consisted of ghi (clarified butter) in a large quantity, gur (a very coarse sugar) and

ata (a coarse flour like graham) mixed together and to be eaten raw. I could not allow such food to be taken after so long a fast, and succeeded in securing for the patient some milk mutton broth: a luxury which would not have been permitted, had not the baby been a boy and his life depended on the life of the mother.

There are less difficulties about the food for Mohammedans, but dirt is one of the most predominent features of their homes. Neither Hindu or Mohammedan can take water from the hand of a Christian, and however urgent the case may be, we must wait for one of their own caste or religion to bring the water. The women are, as they themselves style it, only cattle in the eyes of their husbands, fathers and brothers. They are sold to their husbands for money, as cattle are sold, and only valued for the use they may be to their husbands.

All are not without love, but it is not pure, elevating love of a European. One case of filial affection is worthy of notice. A woman, seventy-five years of age, was brought to the hospital on a bed carried by her four sons, and accompanied by her only daughter. The case was a serious one and a painful operation was necessary, to which they consented. The daughter remained by her mother, and daily the four sons walked eight miles to hear from her, each time bringing with them some little token of their love.

Another case of an old woman, brought to my hospital a few days ago, is as painful as the first is pleasing. Her case was a most painful one, one that would not admit even of an operation. Her suffering on entering the hospital was beyond description. I soon gave her relief and placed her in a quiet room where she passed three days of comfort. Her desire to end her days in the hospital wards was great, but her friends, fearing the result of the gospel which was daily presented her, together with the fact that Mohammedan ceremonies could not be performed in a Christian hospital, removed her to her home, where only the most agonizing death awaits her, but they prefer her to suffer rather than to become a Christian or to hear the gospel. The most bitter drop in this poor woman's cup of suffering was the fact that she had never been the mother of a son. She believed that for this reason she must suffer. On entering the hospital she exclaimed: "Miss Sahiba, I have no son, no son; I must suffer." Her daughter, whom I asked to remain by her, was most unkind and neglectful. Never could she be induced to give her mother a drink of water, but if the matrons would place food by the side of the sick woman, and leave the room for a few minutes, the daughter would at once remove the food, and throw it out. It was sad to see how this daughter despised the mother who bore her. Had she only been the mother of a son, she would have been in some degree loved and honored.

The houses are (as I have often said in my letters) built around an open court, the only light and ventilation being from the court. This form of building gives from two to four corner rooms which are quite dark and without ventilation, as the only door opens into an inner room. This, as a rule, is the room occupied by the sick woman. If I call to see her in the day time I must call for a lamp before I can distinguish objects. If the visit should be at night, the room will be already lighted by a small grease lamp, consisting of a small earthen cup with some grease and a small piece of cloth for a wick. Near the bed, in an open vessel burns charcoal, and even when the weather is quite hot this is kept burning by the bed, due no doubt to superstition, but I have never yet learned what it is. The women (of whom there are always a number) are seated on the floor enjoying their hukka, (a tobacco pipe) mingling the fumes of tobacco with the other stifling gases, renders the atmosphere almost unendurable.

Such visits are not pleasant, but the medical missionary cannot choose time or place, but must go where and when called. Neither can she conscientiously refuse to go, as some seem to think. I can only speak for myself, but I would prefer giving my life for this people than having one soul meet me at the bar of God with the rebuke: "I called you and you would not come; I was sick and you visited me not. You would not try to save my life; therefore my soul is in hell." It is an awful thought to the medical missionaries that all their patients, among this heathen people who go down to the grave, go to eternal woe.

Small pox, cholera and all other contagious diseases come before the medical missionary and must be cared for, they cannot be neglected. True, these diseases are in every village and all missionaries are to a degree exposed to them, but the medical missionary must go into their houses, to their bed side, and care for them 'till well. These are some of the dangers in the medical work, but we have the assurance that, "When thou passeth through the waters I will be with thee; when thou walketh through fire thou shalt not be burned, neither shall the flames kindle upon thee. For I am the Lord

thy God, the Holy one of Israel, thy Saviour."

Since coming to India I have treated more than twelve thousand different patients at my hospital dispensary, and have made more than nine hundred visits to houses. I have also treated more than a hundred patients in my hospital wards. I have also visited and dispensed medicine in thirty different villages.

My work as a physician has been most encouraging and the results good. There have been only four deaths of patients directly under my care since coming to India. The medical work done, as extensive as it is, is but the means of attaining to one great end, viz.: "The preaching of Christ and him crucified to lost and perishing souls." I rejoice that God has blessed me in the healing of the body. It is is a great privilege to be used by him, but the "crown" of my rejoicing is that I have been permitted to offer eternal life to the many thousands who have come under the influence of the medical mission. The medical missionary is not, as some may think, "Doctor first and missionary afterwards," but Christ as the Great Physician of souls is the prominent feature of the work.

The indoor hospital has been most satisfactory and encouraging. The women, being removed from outside influence, learn the Scriptures readily. Few have left the hospital without having learned the ten commandments, the Lord's prayer and a number of scriptural texts. The result in connection with the hospital cannot be calculated. We sow the seed and others reap the harvest outside of the hospital. Public confession must take place among their own friends, and must come under another department of mission work.

My first visit in the district was to a village some six miles from Sialkot, where I had made a short visit during the hot season to see a sick woman, but the heat was so intense as to render it impossible to make another. I however sent her medicine with her husband. On reaching the village I asked for her husband, who was Lam-bar-dar, and who received us kindly. After spending some hours there we went on to the next village, the Lam-bar-dar accompanying us and assuring us a welcome. Crowds gathered around us, but I (not yet having regained my strength) soon became exhausted and was obliged to leave. On reaching my dog-cart, which had been left a quarter of a mile from the village, I found that more than a hundred had followed us, and recalling the words of our Lord, "Lift up your eyes and behold the fields for they are white already to harvest," I felt called to stop, and seating myself on the dry sand under a tree, I told my Bible woman to teach, which she did for more than an hour.

The work of a medical missionary is a daily following in the footsteps of him who said, "Heal the sick and preach the gospel." The trials and encouragements ean only be breathed into the ears of a sympathizing Christ. The results can only be estimated in eternity. The assurance "I am with you alway, even to the end," encourages us to go on.

Thanking you, my dear sisters, for your kindly aid, your sympathy and your prayers, I remain

Your Sister in Christ,

MARIA WHITE, M. D.

SIALKOT, INDIA, January 5, 1889.

MY DEAR MRS. REID.—

I am instructed by the Ladies' Committee of our Mission to ask the Woman's Board to send to India this year *three new* lady missionaries. We understand that Miss M. R. Martin, of New Concord, O., daughter of Rev. Dr. Martin of our Mission, expects to come out next fall, and that her salary has been provided for by two of the Presbyterial societies. She will naturally wish to live with her father and work with him in his district in Pasrur, where there is no lady missionary at all.

Miss McCullough, of Gujranwala, expects to go home for a rest after another year, in 1890. This will leave her post in East Gujranwala District vacant and we need some one to fill it.

Sialkot District has been vacant ever since Miss E. G. Gordon left. While two of us live here, Dr. White and myself, yet neither is free for the city and district work, as my time is occupied in the Girl's School and Dr. White's in the medical work So these three are *absolutely needed now*, and we ask that Miss Martin and two others be sent out at once; that is, during the present year.

Had we six at our disposal we could assign each one a field which is now either lying vacant or is occupied by one lady working alone and at great disadvantage. This is looking at the field as it is as present occupied. When the work enlarges and new fields are occupied, which will certainly be the case as the force of men missionaries increases, there will be need of more still. The idea which seems to prevail, in the minds of some, that we have enough ladies at present is altogether a mistake. We are short of what we are actually and pressingly in need of.

Please understand that these three are asked

for in addition to those who have gone home and are expecting to return. When I mentioned the six we could employ at once did, we have them, I counted the places which those who are at home have left vacant or might occupy, were they here. But the three we ask for this year are needed in addition to those at home, even should they return this year.

We want to make our plea just as strong as we can, because the need is *very* great. Can you help us? and will you?

We understand from the monthly statements of the Board of Foreign Missions, that quite a number of women are willing and anxious to go to the foreign field, but as they are not needed, or such being the supposition that they are not needed as much as men, they will not be sent. This is an entire mistake. I think we need two women to each man, and this for two reasons. First, the women living so secluded are harder to reach with the Word. The men go out and do hear preaching at *melas*, in the bazars, in public worship and in various other ways, while the women cannot hear except it is taken to them in their homes. This requires more time and strength, and therefore more workers. My second reason is the paucity of native women helpers. While the supply of native men who can help is far below the demand, that of women helpers is far, far below this again, and therefore we need more foreign help to make up for the deficiency. So we appeal to you to send us this help we so much need.

I will try to write again before very long and give you more news about our meeting, but as I want this to go in the mail which is about to leave I cannot report anything farther at present. It was a very interesting meeting and we think a very profitable one.

Yours sincerely,

L. McCAHAN,

Chairman of Ladies' Com. of India Mission.

I will just add a few lines about the girl for the Dorcas society of the 8th church, Pittsburg, and leave the rest of your letter of Nov. 13th to be answered again.

I think *Massau*, (pronounced almost like Mussaw) is a very nice little girl, and will suit them. She is about nine years old, and is bright and interesting. What she may prove in the future I cannot tell, but am hopeful in regard to her. Her mother is a widow, and this together with the fact that the girl is so young, gives me hope that she may be permitted to remain in the school for some time.

You spoke of a second scholarship that you hoped to secure, and I suppose they will want a name, so I will tell you of a girl you can propose to them if you wish. She has been in the school only a few months now, but had been taught a little before she came, and she is now reading in the first reader. She is a very bright girl and learns rapidly, but what has attracted my attention most is her thoughtful attention to her lessons and her gentle ways. This is so very different from what we usually see in new girls, who usually try our patience most severely at first and who manifest no interest in what is taught them. I cannot give her age with much exactness, as she is a hunchback and is very small. From her face I would judge her to be eleven or twelve. I think I may safely say she is not under this, possibly she may be older. Her name is Thandi, (pronounced Tundee). If this girl is not acceptable there are plenty of others. We expect three new ones shortly, and it is probable there will be others in before the close of the year.

TO THE WOMAN'S GENERAL MISSIONARY SOCIETY TO MEET IN ARGYLE, N. Y., MAY 7TH, 1889.

"*The Elder unto the Elect Lady and her Children:*"

We ask the privilege of presenting to you a few thoughts on behalf of Ministerial Relief. Our Board has an ancient claim on your sympathy, as one of your sisters was the first treasurer of this Board, or as it was then a barrel, and the second beneficiary was the widow of a God-fearing minister. We can trace the history of the Board as far back as 910 B. C. when Elijah the Tishbite was sent to a widow of Zarephath for relief. The next historical reference is in the year 895 B. C., when the widow of one of the prophets appealed for help saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take my two sons as bondsmen."

The work of the Board in our church covers a period of twenty years. During this time seventy-two (72) persons have been aided, forty-two (42) of whom were widows and four were daughters of deceased ministers. At the present time there are eighty-five beneficiaries, thirty-one of whom are women and forty-four are children, but ten men out of the eighty-five. We cite these facts as showing the claim our Board has on your sympathy.

In your noble and energetic work for home and foreign missions you have done much to strengthen and encourage those who are going out to the fields to reap and sow, and now we

ask you to help us provide comfortable homes for the returning harvesters who in old age return with nothing in which to rejoice but the sheaves. Especially do we appeal to you on behalf of Naomi, who returns without husband or child to support and brighten her last days.

An appeal from the sisters would receive a ready response from all parts of our church. Your voice would best convey the cry of their hearts and your language would give the truest picture of their need. And on the other hand those who now shrink from what is too frequently regarded as a charity would not hesiate to place their vessels under your cruise. We have empty vessels,—not a few—will you furnish a cruise? If the Women's Missionary Society would give us their aid in one or all of our three departments of ministerial relief they would strengthen our hands and help to bring cheer to many homes that are now sad and empty. Permit us to briefly bring before you the three departments of our work.

(1.) *The Permanent Fund.*—The amount now invested is $75,600. The wisdom of such a fund is already apparent. At the present time there is a larger number of beneficiaries than at any other time in the history of the Board, and if it were not for the interest accruing from the permanent fund we would be compelled to turn a deaf ear to many of the cries for aid. Cries heard by Christ when he said, "The poor ye have always with you.' Ten thousand dollars raised by the sisters for the sisters would be a valuable cruise whose oil would never fail.

(2.) *Our Channel.*—It was dug by the Associate and Associate Reformed churches and widened and deepened by the Church we now represent. Into this channel the church is pouring her donations, and the Board directs their flow through the little irrigating ditches worn by the footprints of missionaries and first moistened with their tears. Let us deepen them as through them God will send back a tide of blessing to the church. May we not be permitted to open up a way between this channel and the reservoir of your love and benevolence.

(3.) *The Supplementary Work.*—Beneficiaries are asked to make out a list of articles needed by them; clothing, bedding and such other articles as they may need. This list is sent to one of your societies where a box is prepared and forwarded. This is the secret service of our work and the Lord is rewarding it openly. The following letter will show how this work is received:

DEAR BROTHER:—The box containing a suit of clothes and underwear just received. They are just what I needed and fit all right. I am not able in words to express my gratitude and thanks. Your favors have relieved our wants and brought comfort and happiness to us.

A few quotations will show the favor in which the general work of the Board is received:

"Your kind favor just received and is greatly needed. I thank you with all my heart for your kindness. It comes at a time when it was greatly needed. I was entirely out of money and both flour and coal. But our Heavenly Father, praise to His name, sent us relief in time of need. Enclosed find a small contribution to the fund." (It was one dollar.)

"Yours is received to-day and in reply would tender my sincere thanks for the relief sent in this time of extreme need. In regard to clothing, we are all destitute of under-clothing for the winter."

With these brief statements we submit our cause.

A MEMBER OF THE BOARD OF THE M. R.

PHILADELPHIA, PA., May 4, 1889.

To the Women's General Missionary Society to Meet in Argyle, N. Y., May 8, 1889:

MY DEAR FRIENDS:—On behalf of the Board of Foreign Missions of our United Presbyterian church I send you our congratulations on holding another of your interesting and useful annual meetings. We congratulate you, and are thankful to God, for all you have been able to undertake and do for the cause of our blessed Lord during the past year. We are especially grateful for your sympathy with the Foreign Mission work of our church; for your prayers on its behalf, and for all the contributions you have been instrumental in bringing into our treasury for carrying it on. Most earnestly do we implore the enriching blessing of God upon your gifts and upon yourselves in return for all you have thus purposed and done.

God has signally blessed the work in both of its great fields. More heathen people, and especially more heathen women, have been reached in the past year by our female missionaries, Zenana workers, and others, than probably in any former year. More native conversions and baptisms are reported than ordinarily, and more and more manifest is it becoming each succeeding year that our great mission labor is not in vain in the Lord.

You, dear sisters in Christ, have had and are having an important part in all this; and we are sincerely thankful for it, not only in what

has thus been done for all the work abroad, but also in that you are so largely educating and training the minds and hearts of the young, and especially of the women, in all our congregations here at home to be interested in and make efforts to carry on this work more and more widely and efficiently in all its departments and among all the people, old and young, male and female, to whom our devoted laborers go bearing the gospel.

Most earnestly do we wish you much of the Divine guidance in all your deliberations and plans, and much comfort and continual success in all your work. The good Lord, both yours and ours, ever be with you and your work, and ever may there be precious fruits of your labors. Ever may your earnest sowings be followed with rejoicing reapings.

With much respect, I am very truly yours,

J. B. DALES, *Cor. Sec'y.*

136 N. 18th Street, Philadelphia.

REPORTS, ETC.

TREASURER'S REPORT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

The Treasurer of the Women's General Missionary Society, for 1888–9, submits the following report:

Balance on hand May 1, 1888	$ 66.22	
Rec'd from all sources during the year ending Apr. 1, 1889	120.99	
Expenses during the year		$ 79.33
Balance in treasury Apr. 16, 1889		107.88

Respectfully Submitted,

May 6, 1889. E. J. SLOAN.

As Treasurer of Contingent Expenses for the Women's Auxiliary Board I report the following—including May 1, 1888 and April 15, 1889:

Transfer of traveling expenses of officers	$ 21.35	
From sales of Rules of Order	23.05	
Fines for non-attendance	1.40	
Contributions from eleven Presbyterial Societies	56.50	
For salary of canvasser	30.00	
Interest on Bank deposits	158.61	
Total	$290.91	
Expenses during the year:		
Printing		$ 9.75
Charter		13.75
Salary and traveling expenses of canvasser		40.00
Secretary's expenses		7.00
Treasurer's expenses		21.55
		6.25
Total		$98.30
Balance in treasury Apr. 16, 1889		192.61

Respectfully Submitted,

May 6, 1889. E. J. SLOAN.

TREASURER'S REPORT FOR 1889.

The Treasurer of the Women's Auxiliary Board desires to present the following—including May 1, 1888, and April 15, 1889:

Balance in treasury 1888	$ 4,657.21
Reccipt for year ending April 15, 1889	28,346.93
Aggregate receipts	33,004.14
Disbursements for the year ending April 15, 1889	18,330.18
Bal. in treasury Apr. 16, 1889	14,673.96

SUMMARY.

	Receipts	Disbursments
Foreign Missions, General	$3,762.07	
Foreign Missions, Special	3,171.12	$2,913.62
Salaries	6,974.18	5,951.36
Dr. White's Hospital, India	4,815.35	3,500.00
Dr. S. E. Johnson's Hospital	22.20	
Mrs. Martin's Memorial	141.70	141.70
Dr. Gordon's Memorial	223.65	223.65
Home and W. S. Indi'n Mis.	4,487.89	
Home Mission Special and Salary	115.00	115.00
Freedmen's Mission, Gen'l	1,499.20	137.37
Freedmen's Mission, Spec'l	526.51	273.63
Bible Reader, Knoxville	324.00	200.00
Little Girls' Home, Knoxv'e	554.18	512.00
Little Boys' Home, Knoxv'e	1,442.00	
Ch. Exten'n and Par. Fund	2,613.25	2,613.25
Ch. Extension, Special	185.25	172.75
Children's Ch. Horton, Kan	36.36	36.36
Ministerial relief	617.22	617.22
Orphans' Home, Allegheny	204.17	142.52
Orphans' Home Hospital, Allegheny	780.45	719.75
Col'd Orphans' Home, All'y	5.00	
Day Nursery, Allegheny	10.00	10.00
Waitsburg Academy Endowment Fund	80.00	50.00
Undesignated	228.59	
Life Membership Fund	65.00	
Legacy Fund	150.00	

Interest on deposits credited to W. A. Board.....	158.61	
Thank-offering of 1888.....	5,919.20	5,919.20

As a matter of general information, it might be said that in the division of the very handsome Thank-offering of last year, the following apportionment was made:

Dr. White's Hospital, India.....	$1,000.00
Pressly Memorial Institute.....	500.00
Asyoot College.....	500.00
Warm Springs' Indian School Building Fuud.....	1,000.00
Parsonage Fund.....	1,000.00
Orphans' Home Hospital, Allegheny..	500.00
Freedmen's Little Boys' Home, Knox'e	1,419.20

The foregoing is, we believe, a true and correct account of the moneys handled by the treasurer of the Women's Board during the year ending April 15, 1889, which we trust will be alike satisfactory to that Board and this Convention.

Delicate health and over work prevented me from having my books ready to audit by the committee before leaving home, but that committee has kindly consented to audit them on my return, and before the publication of this report. Should there be any variation, therefore, between this and the printed report the reason is patent.

Respectfully Submitted,

May 6, 1889. E. J. SLOAN.

Having been appointed to audit the accounts of Miss E. J. Sloan, Treasurer of the the Women's Board of the United Presbyterian Church, we certify that we have attended to that duty, and having examined said accounts and compared the vouchers with the disbursements, we do find the same correct as above stated, showing a balance on hand of $14,794.45.

MRS. M. W. PORTER,
MISS E. D. BROWN,
MRS. A. P. BURCHFIELD. } Committee.

PITTSBURGH, Pa., May 20, 1889.

Board of Church Extension.

SEWICKLEY, PA., May 3, 1889.

To the Women's General Society:

LADIES:—In the absence of Mrs. H. C. Campbell, the Corresponding Secretary of the Auxiliary Board for Church Extension, I beg leave to report direct to you in convention assembled, and from the Board of Church Extension extend to you cordial greetings and grateful acknowledgement of the service you have rendered to the work of the Board by your aid to the Parsonage fund.

The Treasurer of the Board of Church Extension reports to me receipts from the Missionary societies as follows:

Special for Wichita,.....	$ 25.75
Balance for Los Angeles,.....	379.93
On present year for Park Avenue,	2,277.88
Total for the year,.....	$2,683.56

MISS SLOAN, *Treas.*

This leaves a balance of $222.12 on the Park Ave., Omaha, parsonage.

The Board very gratefully acknowledges the kind help so given. The communications received during the year have confirmed the Board, not only as to the general wisdom o building parsonages, but that in these cases the help has been given worthily and with grea t benefit to the spiritual work.

It has been suggested that the parsonages built are too expensive, but it will be borne in mind that they are in large cities, and cost each from $2,500 to $3,000—not a large sum for such places. Those in view for the coming year will cost less. The Board asks that you continue your favor to this part of our work, believing that it suits your department in every particular.

We also call your attention to the strong influences brought to bear on societies to make special contributions to places already receiving help. While there should be large liberty in the contributions, it should be remembered that as a rule the help given by the Board is sufficient. It would be better in every way if all the contributions were made to the objects agreed upon by the General Society and the Board of Church Extension.

Be assured of the sympathy of the Board with the work you have so nobly undertaken, and in which you have been blessed. Our prayer is for the Spirit of the Lord, that he may rest upon you, and guide you.

I am very truly yours,

A. G. WALLACE, *Cor. Sec'y.*

PUBLISHING COMMITTEES REPORT.

Your Publication Committee respectfully present the following report of minutes of 1888:

Received on Minutes from all sources....	$421.24
Paid Shaw Bros. on acct of printing,	$325.69
Paid postage and expressage.....	88.00
Paid postage on circulars.....	7.55
Total expenditures	$421.24

Shaw Bros.' bill for printing 3,000 copies was.

$400.00, the book being one-half larger than that of the previous year. For the same season the postage was *four* cents instead of *three* per copy as heretofore. *Many* in ordering copies overlooked this fact, but your committee felt that it was better to send them the book and lose the cost of postage than to enter into a correspondence concerning the matter. Consequently, while more copies of the Minutes were sold than ever before, still we are obliged to report a deficit of $74.31, which the Women's Board, as your agent, has agreed to pay.

We take great pleasure in recording that Allegheny Presbyterial Association purchased 37 copies for free distribution among our Missionaries at home and abroad, sending a copy to all who desired them. Our thanks are also due Mrs. Anna C. Drury, Troy, Ohio, for a contribution of two dollars for the same purpose.

We would be very glad if the General Missionary Society could devise some plan by which copies of the Minutes could be sent *free* to every woman in the church.

Respectfully submitted,

MRS. ELIZABETH M. CAMPBELL,
MRS. MARY F. REID,
MRS. E. J. MCPHERSON,
Committee.

PITTSBURGH, PA.

The General Missionary Society of last year appointed a committee to publish a book compiled by Miss M. J. Clokey for the use of Mission Band leaders. Having discharged the duty assigned, we submit the following report:

Physical inability and other hinderances prevented Miss Clokey from arranging her manuscript at an early date, so that it was not in the hands of the committee until April 2.

To arrange all the details for issuing a publication, conduct the necessary correspondence with the author, read proof, &c., and have it ready for this Convention, required a vigorous effort on the part of the committee. The effort was made however, and it is earnestly hoped that to whatever degree the work calls forth criticism, that it may be in accordance with the limited time and the hurried manner in which our labors were executed.

Respectfully submitted,

MRS. MARY M. HILL, Chairman.
MARY B. REID,
EULA SHAW,
MARY MCCANCE,
Committee.

THANK OFFERING OF 1889.

Name of Presbytery.	*No. of Societies.*	*Amount.*
Allegheny		$ 372 28
Argyle		97 55
Arkansas Valley	Wichita L. M. S.	3 00
Beaver Valley	9	172 80
Big Spring	Guinston L. M. S.	11 00
Brookville	Baraca L. M. S.	10 00
Butler	4	40 50
Caledonia	4	77 20
Cedar Rapids	3	51 85
Chartiers	12	352 50
Chicago	4	59 00
Cleveland	2	38 00
College Springs		87 10
Colorado	Loveland L. M. S.	36 00
Concordia	Amity "	4 00
Conemaugh	2	52 25
Delaware	Stamford L. M. S.	28 84
Des Moines	6	57 05
Frankfort	Hanover L. M. S.	5 60
Garnett	2	56 75
Illinois Southern	2	20 05
Indiana	4	45 62
Kansas City	3	49 75
Keokuk	1st Wash'on L. M. S	25 00
Lake	9	124 85
Le Claire	DeWitt L. M. S.	1 50
Mercer	2d N. Wil'g L. M. S.	20 00
Missouri West'rn	Warrensb'g L. M. S.	15 00
Monmouth	5	72 75
Monongahela		628 21
Muskingum	6	115 26
New York	5	67 50
Ohio First		120 20
Omaha	North Bend L. M. S	10 50
Philadelphia	4	68 50
Princeton	2	17 00
Rock Island	5	100 95
Sidney	3	12 50
Steubenville	2	50 85
Westmoreland	3	85 60
Wheeling	7	107 45
Xenia	13	142 33
Individuals.		
Mrs. Margaret B. McClay		500 00
Mrs. H. C. Campbell		25 00
Mrs. William Miller		25 00
Mrs. J. P. Price		25 00
Miss Sarah Dennison		5 00
Miss Jennie Hill		3 00
Mrs. David Anderson		2 00
Mrs. I. E. Hoagland		1 00
Mrs. M. A. Stewart		1 00
Miss Sallie A. Stewart		1 00
		$ 4,102 64

Of this amount nearly $400.00 were designated for different objects.

All offerings received after this date will be acknowledged through the WOMEN'S MISSIONARY MAGAZINE.

June 1st, 1880. E. J. SLOAN, Treas.

APPROPRIATIONS FOR 1889.

The following table shows the appropriations made by the General Assembly, and the average per member of the Church:

	Amount.	*Average per Member.*
Foreign Missions	$112,000	$1.20
Home Missions	71,100	.76
Freedmen's Missions	40,000	.43
Church Extension	45,000	.48
Education	6,500	.07
Ministerial Relief	10,000	.11
Assembly's Fund	3,000	.03
Total	$287,600	$3.08

The average per member is based on the membership in America.

No appropriation was made to the Board of Publication, but contributions may be made for its benevolent work.

NOTICE TO SUBSCRIBERS.

Hereafter the Magazine Committee will be obliged to charge ten cents per line for resolutions, the same that is charged by the papers of the church.

The Committee ~~urge~~ Presbyterial Societies to have their reports *brief*. We would gladly give space to lengthy reports but our pages are limited and all societies must receive the same consideration.

This number completes the second year of the MAGAZINE. The month which appears on the tab is the one with which each subscription commences and therefore renewals should be sent in at least before the 15th of the previous month. Thus those whose credit is August '89 should by all means have their renewals in the hands of the treasurer, Mrs. J. G. Carson, before July 15, and so of any other month which appears on [redacted] specially necessary at th[redacted] the Committee may know how large an edition of the August number will be needed. Send money by draft, post office order or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they MUST not be of a higher denomination than two cents and carefully wrapped so as not to adhere to the letter or to each other. In renewing be sure to send the same initials or indicate when there is a change.

STATISTICS

OF

Women's Missionary Societies

1889.

STATISTICS OF MISSIONARY SOCIETIES.

Explanation—*, Last year's report.

NAME OF SOCIETY.	NAME OF PRESIDENT.	POST OFFICE AND STATE.	No. of Members.	Women on Church Roll.	Women's Miss. Magazine.	CONTRIBUTIONS.													BOXES.	
						Foreign Missions.	Home Missions	Freedmen's Missions.	Church Extension.	Ministerial Relief.	Orphans' Home.	Congregational Purposes. Salary.	Quota.	Building or Debt.	Other Objects. New Material for Boxes.	District Work.	City Mission.	TOTAL.	No.	Value.
Albany.																				
Albany—1	Miss Mary Bruce	98 Clinton Ave., Albany N. Y.	13			50												50		
Allegheny.																				
1st Allegheny, For. Miss	Mrs. W. J. Robinson	Allegheny Pa	77	363	59	740												740		
Home Miss	" Thos. Jamison	"	100				100	50	50		17			40				257	4	115
Young Ladies' Aid	" Dr. Easton	"	32				390		12	5	31					237		675	1	5
Buds of Promise	Miss Anna Robinson	"	48				3	3	5		3					9		23		
Good Will Miss. Band	" Anna M. Allen	"	25		1			1			1			107		18		127	1	35
2d Allegheny	Mrs. W. H. McMillan	"	140	490	62	375	180			25						160		740		
Serving Society	" A. P. Burchfield	"	48														99	99	10	190
Young People's Soc	Mr. A. C. Grant	"	150			350	25											375		
Willing Workers	Mrs. L. Milliken	"	135			60										54		114	1	5
3d Allegheny, Miss. & Aid	" J. K. Conner	"	64		25	50	180									27		257	2	48
Cheerful Givers	" E. S. McKitrick	"	15			25										2		27		
4th Allegheny, Miss. & Ben.	" Monroe	"	155	400	76	237	80	7			73					340		687	4	215
Young Ladies Aid	Miss E. J. McElree	"	22		11		270	55			5					47		377	2	10
Girls' Industrial	Mrs. N. W. Stevenson	"	39													118		118		
5th Allegheny	" J. W. Witherspoon	"	42		12	25	10	55		10	40					37		177	4	
Missionary Circle	Miss Nettie D. Robinson	"	45		10		20	36	10							36		102	2	30
6th Allegheny	Mrs. J. N. Smith	"	40	139	18	219	15											234		
Young Ladies'	" I. N. Patterson	"	20			25			24									49		
McCartney Band	Earnest J. Forrester	"	17			20										25		45		
7th Allegheny	Mrs. A. F. McDonald	"	38		1	15	20	10	15	10	5					72		147	1	5
Bellevue	" W. H. Sterrett	Bellevue "	15	50		25	5									10		40		
West Bellevue	" M. Hill	" "	20	16	8	25	19	15	19							26		104		
Bellevue Busy Bees	" Geo. M. Paden	" "	22			7	9		10									26		
Gleaners	" " "	" "	21			21	20	21										62	2	25
Deer Creek	" Mary Hood	Bakerstown "	25		3	14		30	10							43		97	1	8
Etna	" A. H. Calvert		65	100	9		46							125				171	6	51
Etna Mission Band	Miss Lily Dickson		25																1	18
Fleming	Mrs. A. Flick	Emsworth Pa.	33	53	3	10	10	10	10									40		
Miss. Workers	" E. J. Groetzeinger	" "	30			15		10	10	5	5							45	1	5
Boys' Band	" Flick	" "	20			5	15	10	5									35		
Glade Run	" W. R. Park	Bakerstown "	86	54	5	45								114				159	1	50
Harmarville	" J. M. Witherspoon	Harmarville "	20		6	4	4	4										12	1	5
Mt. Nebo	" D. R. Imbrie	Dixmont "	19	50		5	5									11		21	1	6
Sewickley	" A. M. Campbell	Sewickley "	21	85	14	29	10	2	60	41	14			147		81		384	1	25
Young Ladies	" W. A. McElwain	" "	10			40		6			1					15		62	2	27
Springdale	Miss Martha Burgess	Springdale "	15	42	6		10		10	10						9		39	1	
Tarentum	Mrs. D. R. McDonald	Tarentum "	18	40	6	33	3	21	3							10		70	2	30
Willing Workers	Miss Mary Noel	" "	31			20	10	10	5	5	4						6	60		
West Union	" Maggie Kidd	Wexford "	22	34	4	20	5	5			8					26		64		
Pine Creek—40	Mrs. A. Rogers	Talley Cavey				30										5		35	1	15
Allegheny Presb.	Mrs. H. C. Campbell, Sec	187 Sandusky St., Allegheny Pa.	1720	1916	339	2489	1414	361	258	111	207			533		1418	105	6896	53	825

Argyle.																											
Argyle	Mrs. Jean M. Turnbull	Argyle	N. Y.	140	228	11	145	25			10								180	1	12
Cambridge	" S. J. Kyle	Cambridge	"	30	30	10	31	15											46	1	16
Cambridge Willing Workers	Miss Lizzie Marshall	"	"	22			5					5							10	1	10
Coila	Mrs. Julia A. Gordon	Coila	"	20	80	3	100		50										150	4	
Greenwich	" J. S. Wilson	Greenwich	"	34	45		28												28		
Hebron	" Carrie McEachron	West Hebron	"	144	165	7	100					5							105		
North Argyle	" Wm. Roberts	North Argyle	"	69	80	3	87			15					300				402	1	6
Putnam	" Carrie Reynolds	Putnam	"	40	82	3	15	31							50				96		
Salem	" John Shaw	Salem	"	40	140		48								105				153	1	26
Young Helpers	Miss Kate McMillen	"	"	61			30	100											130	1	8
Shushan	Mrs. D. G. McKay	Shushan	"	45	90	2	60												60		
South Argyle	" A. W. Morris	South Argyle	"	45	110	6	150					5							155	1	8
West Hebron—18	" G. M. Wiley	West Hebron	"	60	100	10	68	25											98		
ARGYLE PRESB.	Mrs. J. M. Turnbull, Sec.	Argyle	N. Y.	751	1150	55	867	196	50	15	10	15			455				1608	11	81
Arkansas Valley.																					
Arkansas City	Mrs. A. A. White	Arkansas City	Kan.	30										68	147				215		
Mission Band	Will Phillips	" "	"	85										50	97			5	152		
Anthony	Mrs. H. T. Jackson	Anthony	"	17			5								30				35		
Lyons	" A. S. Thompson	Lyons	"	7											15				15		
Newton	Mrs. C. T. Graham	Newton	Kan.	13			5	5	1	2					30				43		
Sterling	" S. B. Forsythe	Sterling	"	13											6			29	35		
Walton	" A. D. Mustard	Walton	"	18	42	1	25								10				35	1	6
Young Ladies															40				40		
Wichita	Mrs. N. J. Cochran	Wichita	Kan.	15	26	3				10					134				144		
Winnesch	" V. M. M. Winter	Peotone	"	27			9	5	12	5					3			10	44		
Colokan—11	" Ida Williamson	Colokan	"	16	20	2	5								8				13		
ARKANSAS VALLEY PRESB.	Miss Ella Johnson, Sec.	Wichita	Kan.	241	88	6	49	10	13	17				118	520			44	771	1	6
Beaver Valley.																					
Beaver	Mrs. W. S. Harper	Beaver	Pa.	23	125	15	7	6	6									12	31	5	33
Beaver Falls	" R. M. Arbuthnot	Beaver Falls	"	15	145	14	16	12	7	5									40		
Beaver Falls Young Ladies	Miss Rena Given	" "	"	30			10	10		19	3	13						13	68		
Bethel	Mrs. M. M. Dice	Enon Valley	"	20	92	17		18	6	6								1	26		
Bono Run	Miss M. J. Slater	Shriner, P. O.	"																		
Centre	Mrs. Mary E. Houston	New Castle	"	33	117	1	9	32				9						32	82		
Darlington	" Caroline Sturgeon	Darlington	"	33	68	8	11	7	11	8		2							39	1	16
Four Mile	Miss Sarah Hannond	Black Hawk, Pa.																			
Hillsdale	" Lydia H. Cowden	Lowellville	Ohio	24	109	3			5										5		
Mount Jackson	Mrs. A. H. Aiken	Mount Jackson	Pa.	30	120		5	10	15									2	32		
Mt. Pleasant	" S. T. McClymonds	Portersville	"	30																	
New Brighton	" S. J. Anderson	New Brighton	"	32	145	8	12	11		11								3	37	3	
New Brighton Y'ng Ladies		" "	"																		
New Castle	Mrs. Hattie Paisley	New Castle	"	24	160	2	30	14	10						75				129	1	35
New Castle	" R. J. Stevens	" "	"	20	164	9	10	10	8									1	29	1	15
New Castle	" H. Winegart	" "	"	30	84	14	32	16	16	12								3	79	1	8
North Sewickley	" John Gibson	Princeton	"	45	84	10	40	17	16			3							76		
Rochester	" Rev. J. Patterson	Beaver	"																		
Salem	" J. E. Kuhn	New Galilee	"	45			76	10	10			21						2	119		
Shenango	" Dale Blackmore	Wampum	"	7			5	5										7	17	1	8
Wurtemburg	" A. B. Telford	Wurtemburg	"	17	65	5	11	18	2									9	40	2	10
Beaver Young Ladies	Miss Lizzie Scroggs	Beaver	"	12					7									1	8		
Beaver Falls Band	Mrs. A. M. Scroggs	"	"	24				4				15							19		
Beaver Falls W. W.	Miss Hannie Stenson	" Falls	"	12				2	5			5							12	2	
New Brighton W. W.	" Mary McCarr	New Brighton	"	78			14	12	12	12									50		
New Castle																					
New Castle Band	" Madge Hartman	New Castle	"	10																	
New Castle Y'ng Ladies	" Alice Love	" "	"																		
Pine Grove W. Workers	" Nellie Giles	Princeton	"	31			9												4		
Union Temp'y Mercy							565												565		
Shenango Valley Presb.	Mrs. R. J. Stevens, Sec.	New Castle	Pa.	629	1473	106	867	209	136	73	3	68			75			86	1512	17	120

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Big Spring.																				
Big Spring	Miss Jane McCullough	Newville, Pa.	51	120	13	40	12	10	15								20	97		
Juvenile Workers	" Helen McCullough	" "	30				6											6		
Concord	" Lydia Johns	Blair's Mill, "	23	34	2		11											11		
Oyo	" M. S. Taggart	Webster's Mill, "	24	29	5		50											50		
Gunnerton	Mrs. Sarah Jamieson	Muddy Creek Forks, "	18		8		28	5	10						45			88		
Lower Chanceford	Miss L. W. Maughlin	Airville, "	21		1		12											57		
Mexico	Mrs. Kate McBurney	Mexico, "	31	61	4		24	19			5	10					19	43		
Stone Valley	Miss Anna Barr	McAlevy's Fort, "	22		1		12		15									61		
Stone Valley Mission Band	" Lizzie Magill	" " "	26						2								10	2		
Tuscarora—10	Mrs. Margaret Kidd	McCoysville, "	20	102			22											32		
BIG SPRING PRESS	Mrs. M. J. Aiken, Sec.	Airville, Pa.	275	346	34	194	42	37	15	5	10				45		49	397		
Boston.																				
Whitinsville Lydian	Miss Maggie McAllister	Whitinsville, Mass.	60		2	30												30		
Whitinsville Christian W-2	" Emily Beattie	" "																65		
Brookville.																		34	2	20
Atwood	Mrs. N. H. Duff	Brookville, Pa.	27	43	1	25						40				8	16	45		
Beaver Run	Miss Mary G. Cochran	Heathville, "	10	57	9	10									21			33		
Brookville	Mrs. Anna S. Robinson	Brookville, "	20			17	7								4		14	35		
Brookville C Endeavor	No report	" "				15						9			14			31		
Beracha	Mrs. Anna Stewart	Plumville, "	19	50	1	12												13		
Dayton	" Hannah McCreery	Dayton, "	21		1	20	5	6				13			7			25		
Jefferson	Miss L. M. Thompson	Baxter, "	30	75													3	23		
Jefferson Mission Band	Miss M. J. Shields	Baxter, "	12			10	8								7		3	33		
Mahoning	" Rosetta Hamilton	Brady, "	16	70	1	15	5								20		3	23		
Richmond	Mrs. Ada Blakly	Rochester Mills, "	20		8	10														
Smyrna	" Hannah Hamelton	Ambrose, "	20		4	13	10													
Mt. Zion—12	" Cochran	Brattonville, "	25	45	5							22	40		66		28	16	360	2	20
BROOKVILLE PRESS	Miss J. Morrow, Sec.	Plumville, Pa.	220	340	30	147	27	14										70	2	81
Butler.																				
Butler	Mrs. S. M. McKee	Butler, Pa.	38		11	45			20	5								50		
Butler Young Ladies		" "	40			35		15										56		
Centreville Young Ladies	Miss Sadie Hays	Slippery Rock, "	22		6	28	18		10						9			92		
Fairview Young Ladies	Mrs. Bella Gibson	Baldwin, "	16	91	12	48		20	15						4			60	1	28
Freeport Young Ladies	Miss Retta McCain	Freeport, "	22		11	31			25									37	1	32
Freeport Young Ladies	" Laura Shoop	" "	20	106	8	15	11	11										128	2	44
Grove City	Mrs. M. McElree	Grove City, "	72			110	18								28			58		
Grove City Young Ladies		" "	24	50	5	25		10							21			37		
Harmony	Mrs. J. T. Smith	Kittanning, "	27	40	10	16												17		
Kittanning	" D. McCaw	Portersville, "	18	90	16	17												53		
Portersville	" Margaret Glenn	Prospect, "	28	55	4	13	15	10	15									7		
Prospect	" James Clark	Pardee, "	21			7														
Springfield	" J. V. Davis	Slate Lick, "																		
Slate Lick	" Laura McCampbell																			

Butler—Con.																									
Union																									
West Sunbury	"	Angeline Irwin	Myoma	"	21							8	11							19		
West Unity	"	J. H. Breaden	Coultersville	"	37		24	41			10		5							56	2	84
White Oak Springs	"	S. H. Black	Harrisville	"	28				10											10		
White Oak Springs W. W	"	E. W. Borland	Buttercup	"	25	90	4	25	5				11							41	1	15
Worthington—20	Miss	Eva McKinney	Connoquenessing	"	28			15	20			5	10							50	1	10
	"	Belle Huston	Worthington	"	24	70	1	14	14											28		
Butler Presb	Miss	Mary H. Boyd, Sec.	Freeport, Armstrong Co.	Pa.	511	592	112	485	111	66	95	18	37			57				869	10	292
Caledonia.																						
Beulah	Mrs.	J. A. Anderson	Mumford	N. Y.	19	49			35											35		
Caledonia	Miss	Anna Williamson	Caledonia	"	35	100	24	12			20				6	7				45	1	35
Caledonia Mission Band	"	Lillie Longman	"	"	30			55												55	1	
Covington	Mrs.	A. B. Gilfillan	Peoria	"			10															
Cuylerville	"	John Rippey	Cuylerville	"	21	50	9	12	9	8										29		
Franklinville	"	M. J. Swinton	Franklinville	"	55	115	8	17	15							59		4		95		
Lyndon	Miss	Mary Thompson	Elgin	"	35	46	3	10												10		
Mumford	Mrs.	John G. Faulkner	Mumford	"	24	23	3	21	20						11					52		
Mumford Mission Band	Miss	Nellie Murr	"	"	20			13												13		
Sterling Valley	Mrs.	L. E. Lytle	Sterling	"	30		2	10	5	2	2	1								20	1	30
York	"	A. K. Duff	York	"	102	150	6	10	28				20					53	65	176	2	30
Buffalo	"	E. Menker	Buffalo	"																		
Caledonia P. G'th'rs—13	Miss	Anna Walker	Caledonia	"																		
Caledonia Presb	Mrs.	J. G. Faulkner, Sec.	Mumford	N. Y.	371	533	65	160	112	10	22	1	20		17	66		57	65	530	5	95
Cedar Rapids.																						
Amity	Mrs.	Jennie Young	Berlin	Iowa.	22	40	15	20	20	20	15		7					23		185	1	15
1st Cedar Rapids	"	James Gordon	Cedar Rapids	"	20	65	15			6		7				180		3		196	1	12
1st Cedar Rapids W. W	"	J. A. Monteith	" "	"	15				1	13	10					28				82		
3d Cedar Rapids	Miss	Mary Johnstone	190 4th Ave. Cedar Rapids	"	15	45	3	15		11	25							3		54		
Garner	Mrs.	S. E. Lindsay	Garner	"	15	37	6	10	5	5					2			4		30		
Goldfield	"	G. I. Finly	Goldfield	"	8	35	3									35		5		40		
Indian Creek	"	Alice E. Wallace	Mt. Auburn	"	22	30	3	5	4											9		
Traer	"	J. M. Henderson	Traer	"	30	70	10	5	6	5			55					15	8	94	1	12
Marshalltown—9	"	J. H. Niblock	Marshalltown	"	21	22	5							83					14	97		
Cedar Rapids Presb	Miss	Mary J. Miller, Sec.	Marshalltown	Iowa.	168	344	65	55	36	60	50	7	62	83	2	243		57	22	677	3	39
Chartiers.																						
Canonsburg	Miss	Mary Hickson	Canonsburg	Pa.	60	100	24	20	30	26	12	13	11					8		120	2	22
Central Presb Gathering	"	Mattie Speer	"	"	40						17								4	21		
	"	Lizzie Hickson	"	"	43		5	25		36										61		
	Mrs.	James Wasson	"	"	90	205		167	50									75		292	3	32
Y. Ladies	"	M. C. Gaston	"	"	49		10	179	25	25	25									254	1	25
	"	L. S. McLachlan	Clayeville	"	20	68	8	25		6										31		
King's Daughters	Miss	C. B. Anderson	"	"	22		1								98					98	2	20
Y. Ladies	Mrs.	R. R. Timmons	McConnell's Mills	"	50	100	27	61	22						66			12		161	1	15
	Miss	Lizzie Welch	" "	"	18								17							17	3	58
	Mrs.	M. J. Brownlee	West Middletown	"	22	60	2	30			20									50		
	Mrs.	H. Morris	Hickory	"	88	115	7	50	25	10	10	10	43		5			5		165	2	45
	Miss	Jennie Fife	Thomas	"	28	65	11	25	25				15					3		68		
	Mrs.	Maria Maxwell	Buffalo	"	28	62	10	39			60					61				160	1	9
Y. Ladies	"	Bessie McCloy	Washington	"																		
	Miss	Ada B. Anderson	Library	"	30	100	8	30	65									38		181		
Band	"	Ida Johnston	McMurray	"	10		3			10										10		
	Mrs.	A. T. Berry	Eighty Four	"	88	70	14	217	20				24							265		
Mite Band	Miss	Lizzie Weir	" "	"	20				10	10						12				32	1	28
	Mrs.	T. P. Pressdee	Taylorstown	"	24	65	7	10	10		10					6				36		

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Chartiers—Con.																				
Taylorstown Y. People	Miss Kate McMannis	Taylorstown, Pa.	34		6	10	32	13	15	15								85	1	70
Venice	Mrs. George Keks	Venice, "	29	100	7															
Washington	" H. H. Johnston	Washington, "	75	186	51	90	50	50	33	25	28					2		278	2	
Washington Y. Ladies	Miss Lily Brownlee	" "	14				10											10	1	10
Wash'g'n M. B. Help a Little	Mrs. M. I. Blair	" "	27			24	4				2					1		31	1	
West Middletown—25	" Jennie Ralston	West Middletown, "	89	102		50	25	38										113		
CHARTIERS PRESB.	Miss Nettie Dickson, Sec	Canonsburg, Pa.	898	1409	200	1102	408	224	202	63	140		164	61	18	142	4	2528	21	334
Chicago.																				
Chicago	Mrs. J. A. Patten	793 W. Congress St., Chicago, Ill.	43	96	10	20	18		13	7	6			23	5			92	2	30
Chicago Busy Bees	Miss Lou Doyle	942 Van Buren St., " "				15	20								3			38	2	12
Hanover	" R. Irwin	Hanover, "	14																	
Wheatland	Mrs. Ada Findlay	Tamarack, "	28		17	28	5	35			5			156	15	8		247	5	26
Girls Band	" F. McMicken	" "	11											6			3	9		
Boys Band	Miss Jessie Burnett	" "	15			2								4				6		
Somonsuk	Mrs. N. W. Kennedy	Sandwich, "	*64																	
Rock Run—8	" D. F. Graham	Rock City, "	31											75				75		
CHICAGO PRESB.	Mrs. Ida Findlay, Sec	Tamarack, Ill.	206	96	27	60	43	35	13	7	11			264	23	8	3	467	9	68
Chillicothe.																				
Tranquility	Miss Lizzie Finley	Youngsville, Ohio.	*32																	
Unity—2	Mrs. Mercer	Wheat Ridge, "	20	50	8	10	8	2								5		25	1	10
		Total	52	50		10	8	2								5		25	1	10
Cleveland.																				
1st Cleveland	Mrs. J. T. Logue	Cleveland, Ohio.	37	100	8	27	10	35	12	13				12		20		129	1	25
1st Cleveland Mission Band	Miss Alice Prather	" 1332 Cedar Ave. "	15			20	40	10										70		
2d Cleveland	Mrs. M. J. Harrison		7		1									32				32		
East Palestine	Miss May Goble	East Palestine, Ohio.	25	24		18	8									6		32	1	25
New Lisbon	Mrs. Lizzie Jamieson	New Lisbon, "	14	80	10	13	8		6							6		33	1	15
Northfield	" R. Lawther	Northfield, "																		
Poland	" J. A. Smith	Struthers, "	21	65	8	12		27		8								47		
Mission Band	Miss Mary E. Houston	" "	25					2										2	1	14
Stowe	Mrs. Jennie Roseburg	Metz, Summit Co, "	13		1	1		19	21									41		
1st Youngstown	" M. A. McBurney	Youngstown, Champion St., "	* 25																	
Young Ladies	Miss Maggie Orr	" " "	* 20																	
Willing Workers—12	" Maggie Vallance	" "	* 15																	
CLEVELAND PRESB.	Mrs. M. L. Mace, Sec		217	269	28	91	66	93	39	21				44		32		386	4	79
College Springs.																				
Atlantic	Miss N. C. McCormack	Atlantic, Iowa.	20	38	6	10	10	6								4		30		
Clarinda	Mrs. J. V. Pringle	Clarinda, "	18	60	3	5	10	5	5	5	5			20				55	3	33
College Springs	Mrs. John Henderson	College Springs, "	40	178	5	17	24	15								5		61		
College Springs Y'ng Ladies	Miss Sadie Finley	" "	28		5	10	25	10	5							4		54		
College Springs M'n Band	Harry Garret	" "	21																	
	Mrs. Mary Dowell	Coin, "	26	48	1	25	21	5								5		56		
	Addison Reid	Coin, "	20			5	7											12		

College Springs—Con.																						
Creston (1889)		Creston	Iowa.	12	35	3									8				8			
Clearfield	Miss Mary Cornes	Clearfield	"	12	49	1			8						45		8		61			
Eugene	Mrs. W. B. Giles	Tingley	"	38	60	7			8						120		35		160			
Greenfield	Miss Jennie May	Greenfield	"	13	33	1	5	5	8						1		1		20	1		
Indian Creek	Mrs. B. G. Duncan	Emmerson	"	10	30	3		20											20			
Lenox																						
Mount Ayr	Mrs. R. J. Lawhead	Mt Ayr	"	14	50		7	8	5						42				62			
Page Centre	" Ella Scott	Page Centre		17	19	3		15	5										20			
North Page																						
Tingley	Mrs. Mahaffey	Tingley	Iowa.	16		6			14						182		10		206			
Tingley Mission Band	Mable Pease	"	"	28											154				154			
Tarkio	Mrs. D. G. Wilson	Tarkio	Mo.	22	40	9	14	15	20						26		9		84			
York	Mrs. E. R. Taylor	York	"	18	28	6		25	10		15				127				177			
York Willing Workers—21	Ida Templer	"	"	20			15					14							29			
College Springs Presb	Miss L. W. Johnson, Sec.	College Springs	Iowa.	393	668	59	113	185	116	10	20	19			725		81		1269	4	41	
Colorado.																						
Denver	Mrs. R. H. Atchison	1307 Champa, Denver	Col.	37		12	24	17	10										51			
Mission Band	Miss Fern Evans	2227 Parkison St., Denver	"	17			5	5	5	12									27			
Greeley	Mrs. Rush Patton	Greeley	"	17		7									196				196			
Greeley Band	Miss Dora Patterson	Greeley	"	*12																		
Loveland—5	Mrs. M. H. McKeown	Loveland	"	20	47	8	12	17	4	4		3							40			
		Total		103	47	27	41	39	19	16		3			196				314			
Concordia.																						
Beloit	Mrs. J. P. Finney	Beloit	Kan.	10	10	3		4	1	2					25		5		37	1		
Cheerful Workers	" " "	"	"	13				11											11			
Concordia	" Mary Simpson	Concordia	"	16	21	1				4					16				20			
Roosevelt	" Wm. C. Bell	Beloit	"	12	14	3									18				18	1	5	
Fairview	Miss Rebecca M. Watson	Glen Elder	"	19	19	1									18				18			
Lenora—6	Mrs. Margaret Moore	Idana	"	22	45		10								27				37			
		Total		92	109	8	10	15	1	6					99		5		136	2	5	
Conemaugh.																						
Beulah	Mrs. Lizzie Campbell	Heahbon	Pa.	25	70	10	30										1		31			
Blairsville	" W. H. McMaster	Blairsville	"	29	128	12	50										24	6	80	1	15	
Young Ladies	" Harriet Hicks	"	"	9				6											6			
Mission Band	" W. H. McMaster	"	"	26			8												8			
Crete	" Clara Anderson	Crete	"	12	50	4	25										2		27			
Conemaugh, (1889)	Miss Emma Hawk	Ebenezer	"	24	35																	
Elderton	Mrs. Rob't McCullough	Elderton	"	26	82	8	25		5								3		33	2	24	
Homer City	" Rob't Carson	Homer City	"	20		3	20				5								25			
Indiana	" R. A. Allison	Indiana	"	48	120	24	80										3		83			
Young Ladies, (1889)	Miss Belle Simpson	"	"	25																		
Bells of Promise, (1889)	Mrs. Mary K. Stewart	"	"				3												3			
Jeannette	Miss Lizzie Gilmore	Kent	"	35	90	2	58	14	20								11	4	107	1	14	
Mission Band	" Tillie Gibson	"	"	14																		
Johnstown	" Jennie Greer	Johnstown	"	12	35	10	15												15			
Morning Star Band	" C. M. W. Foster	"	"													10			10	1	12	
Willing Workers	Mrs. Annie E. Shaffer	"	"				3												3			
Mechanicsburg	" Celia Patterson	Brush Valley	"	10	16	3	12												12			
Saltsburg	Miss Anna E. Johnston	Saltsburg	"	26	44	1					4								4			
Shelocta	Mrs. M. J. Calhoun	Shelocta	"	27	60	3	20	10				3					2		35			
Saltsburg Miss.—20	Miss Lou McConnell	Saltsburg	"	11																		
Central Penn	Miss M. Lide Orr, Sec	Blairsville	Penna.	379	731	89	549	30	25		9	3				10	40	10	482	5	65	

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Delaware.																			
Garrattsville	Mrs. L. J. Rockwell	Garrattsville, N. Y.	20	.....	.....	.....	12	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	44	
Bovina	" J. B. Lee	Bovina Centre, "	25																
Stamford	" F. B. Murch	South Kortright, "	33	75	6	.....	40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40	
Kortright	" A. M. Smeallie	Kortright, "	27																
Walton—5																			
		Total	110	75	6	.....	52	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	84	
Des Moines.																			
Bayard	Mrs. M. J. Johnson	Bayard, Iowa.	12	15	1	5	3	5	.....	.....	.....	.....	.....	4	.....	.....	.....	17	
Charlton	" J. T. Gillespie	Charlton, "	20	38	8	20	3	2	2	1	2	.....	2	9	.....	.....	.....	41	1	25
Des Moines	" Allison	922 Charles St., Des Moines, "	20	100	12	48	6	15	15	12	.....	.....	5	5	.....	.....	.....	106	1	30
Dexter	" J. H. Morrow	Dexter, "	11	16	3	.....	.....	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	9		
Fairview	" Jno. McLain	Brooklyn, "	12	26	.....	.....	.....	.....	.....	.....	.....	30	.....	.....	.....	.....	.....	30		
Indianola	" Jos. Calhoun	Indianola, "	25	86	20	50	.....	.....	10	5	.....	.....	.....	124	.....	10	.....	199	1	5
Knoxville	" M. R. Bussing	Knoxville, "	13	24	4	9	9	4	.....	.....	.....	.....	.....	15	.....	.....	.....	37	1	25
Leeona	" Jane Thorn	Leeona, "	9	.....	1	10	.....	.....	.....	.....	.....	.....	.....	5	.....	.....	.....	15		
Milo	" T. D. Wilson	Milo, "	10	12	2	5	.....	.....	.....	1	.....	.....	.....	17	.....	.....	.....	23		
Monroe	" Nannie Gray	Monroe, "	31	76	17	54	10	.....	13	13	.....	.....	5	.....	.....	.....	.....	95		
Newton	" A. L. Dickson	Newton, "	17	28	.....	19	2	3	2	.....	.....	.....	.....	115	.....	2	.....	143		
North English	" M. E. Irwin	Guernsey, "	11	23	2	5	10	.....	5	.....	.....	.....	.....	21	.....	.....	.....	41		
Oskaloosa	" O. S. Morrow	Oskaloosa, "	15	60	9	24	5	.....	.....	.....	.....	.....	.....	10	.....	2	.....	41	1	5
Palo Alto	" Jas. W. Rhodes	Newton, "	20	25	.....	8	4	3	.....	.....	.....	.....	.....	1	.....	.....	.....	16		
St. Charles	" Baldridge	St. Charles, "	16	38	5	5	.....	.....	.....	.....	.....	.....	5	80	.....	.....	.....	90		
Service	" Wycoff	Albia, "	17	41	2	5	.....	5	31	.....	8	.....	2	.....	.....	.....	.....	65		
Summerset	Miss Georgie Hastie	Summerset, "	20	45	10	50	29	18	8	.....	.....	5	.....	.....	.....	.....	.....	105		
Union	Mrs. M. J. Sawhill	Winterset, "	16	14	7	29	.....	.....	.....	.....	.....	.....	.....	8	.....	.....	.....	37		
Unity	" A. R. Mumford	Oskaloosa, "	25	29	9	31	.....	10	.....	.....	.....	.....	.....	11	.....	.....	.....	52	1	10
Oskaloosa Mission Band	Miss Maime Robb	" "	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	.....	.....	.....	8	1	5
Summerset " "	" Georgie Hastie	Summerset "	12	.....	.....	7	10	.....	8	.....	.....	.....	.....	.....	.....	8	.....	25		
Unity " "	Mrs. A. R. Mumford	Oskaloosa, "	10																	
Winterset	" C. T. McCaughan	Winterset, "	*5																	
Jefferson	" Eliza Shields	Lewisburg, "	*13																	
Des Moines Mission Band	Frank D. McKee	Des Moines, "	40		.....	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10		
Indianola " "																				
Young Ladies' Aid			12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	137	.....	.....	.....	137		
Monroe Mission Band.—28.																				
Des Moines Presb.	Mrs. J. S. Griffin, Sec.	Albia, Iowa.	424	694	112	394	91	74	89	32	10	35	19	570	.....	17	.....	1331	7	105
Detroit.																			
Troy	No report.																			
Otter Lake—2	No report.																			
Egypt.																			
Asyoot	Miss E. O. Kyle	Asyoot, Egypt.	50	63	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45	34	79		
Ibrahimeya	" S. Saba	Cairo, "	20	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39	.....	39		
Harat Es Sakkaen	" M. Ibraheem	" "	30	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	.....	30		
Boulac—4	" M. Shenooda	" "	34	28	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	29	.....	29		
Girls' Home	Mrs. Wm. Harvey, Sec.	American Mission, Cairo, Egypt.	173	135	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	172	34	206		

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NAME OF SOCIETY.	NAME OF PRESIDENT.	POST OFFICE AND STATE.	No. of Members.	Women on Church Roll.	Women's Miss. Magazine.	CONTRIBUTIONS.													BOXES.	
						Foreign Missions.	Home Missions.	Freedmen's Missions.	Church Extension.	Ministerial Relief.	Orphans' Home.	Congregational Purposes. Salary.	Congregational Purposes. Quota.	Congregational Purposes. Building or Debt.	Other Objects. New Material for Boxes.	Other Objects. District Work.	Other Objects. City Mission.	TOTAL.	No.	Value.
Illinois, South'n—Con.																				
Union	Mrs. Jane Finley	Sparta Ill.	24			34	15											49		
Grand Avenue, St. Louis	" D. Livingston	St. Louis Mo.	* 14																	
St. Louis Mission Band—17	Miss Jennie McDonald	" "																		
ILLINOIS, SOUTH'N PRESB.	Mrs. J.W. Ashwood, Sec.	Crocker "	401	856	40	482	119	28	13	10	47	8		173		59	2	940	3	27
Indiana.																				
Caledonia	Miss Josie Scott	Sugan Ind.	16	16	1		10		5		8							23		
Carmel	Mrs. Salome Shannon	Hanover "	30	100	11	36	11	10								35	15	107		
Glenwood																				
Indianapolis	Mrs. James Bell	Indianapolis Ind.																		
Madison	Miss Susie McFetridge	Madison "	17			5		5	5	5						13	7	40		
Mission Band	" " "	" "	5			4												4		
Milroy	Mrs. M. Foster	Milroy "	12	25	3		3		3		5					38	2	51		
Rushville	" N. L. Heidger	Rushville "	13	28	5	6	5	8	7					8		10		44		
Shiloh	Miss Lizzie Hudelson	Dunreith "	12	68	9	28	22	2	1	1	2	14				33	3	101		
Willing Workers	" A. J. McIlwain	Mays "	57			8												8		
Spring Hill	Mrs. John Foley	Spring Hill	* 103																	
Richland																				
Vienna—18																				
INDIANA PRESB.	Miss Hattie Kerr, Sec.	Rushville Ind.	265	237	29	82	51	25	21	6	15	41		8		129	27	378		
Indiana Northern.																				
Bethsaida	Miss Mary E. Shannon																			
Hebron	" Abbie Renwick																			
Idaville	Elizabeth Carson	Idaville Ind.	* 34																	
Mission Band	Hattie Duncan	" "	* 22																	
Mt. Pleasant	Miss Mattie Baird	Mulberry "	* 22																	
Sharon Dorcas Soc.	" A. W. Campbell	Selma "	* 8																	
Salem—7	" Sarah Hopkins	Elizaville																		
		Total	86																	
Kansas City.																				
Denison	Mrs. R. A. Stewart	Denison Kan.	21	33		20												20		
Greenwood	" John Wilkin	Greenwood Mo.	21	30	2	2												2	1	5
Nortonville	" C. McKibbon	Nortonville Kan.	20	38	4	37	10							15		9		71		
First Kansas City	" M. S. McClellan	Kansas City Mo.	34	84	12	62	28	16	26					25	17			174		
Second Kansas City	" A. N. Hagerty	" " "	20	31	7	15	15		10					202				242	1	15
Lawrence	Miss M. C. McQuiston	Lawrence Kan.	28	54		50								80				130		
Topeka	Mrs. S. H. Hitchcock	Topeka "	82	100	10	75	25		100					15				215		
Warrensburg	" J. C Bryson	Warrensburg Mo.	4	8	2	25	15	5								10		55		
Winchester	Miss Althea Carruthers	Winchester, Kan.	8	11	1	15		3										18		
Topeka Gleaners	" Maud Pattison	Topeka "	25			12	8							10				30		
Earnest Effort	" Hettie Thompson	Kansas City Mo.	15			13								2				15		
Youthful Workers—12	" Emma Richmond	" " "	10				5											5		
KANSAS CITY PRESB.	" A. Carruthers, Sec.	Winchester Kan.	283	389	38	326	106	24	136					349	17	19		977	2	20
Keokuk.																				
Ainsworth	Mrs. J. C. Boice	Ainsworth Iowa.	41	110	2	25								77				102		
[illegible]	" M. E. McMillan	Brighton "																		
[illegible]	" Chloe Paisley	Burlington "	21	49		10	10					45						65		

Keokuk.—Con.																									
Columbus City	Mrs. Jno. Baird	Columbus City	Iowa.	30	74	1	20												20		
Crawfordsville	Miss E. J. Cunningham	Crawfordsville	"	41	112	1	30												30		
Grand Prairie	Mrs. Rev. McCullough	Washington	"	9	16	1	15		5	5						4			29	1	12
Keokuk	" Jas. Hill	Keokuk	"	12	60	8	15								50				65	1	30
Keota	" L. H. Mitchell	Keota	"	20	65		15								50		18		83		
Living Lake	Miss Flora Glenn	Washington	"	39	40	2	65	25	16						17				123		
Mission Band	Mrs. McDowell	"	"	23			6												6		
Morning Sun	" Jas. Glasgow	Morning Sun	"	28	130	2	80	10	10						50				109		
Young Gleaners	Miss Maude Ochiltree	" "	"	19					23										23		
1st Washington	Mrs. Lizzie Nebergall	Washington	"	29	124	10	45	15							29		11		100	2	49
Young Ladies	Miss Gertrude Kendall	"	"	18			40	27											67	1	5
2d Washington	Mrs. J. H. Stewart	"	"	28	96	4	20	1	11		5					7			44		
Winfield—16	" Phebe Glass	Winfield	"	15	48	2	15	6	5								1		27		
KEOKUK PRESB	Miss Ida McConnell, Sec.	Columbus City	Iowa.	378	919	33	351	94	70	5	5		45		278	11	30		884	5	96
Lake.																					
Adamsville	Mrs. S. Clarke	Adamsville	Penna.	27		2	15												15		
Cochranton	" D. Donnan	Cochranton	"	20	117	10	5	5	5	9					500				524		
Erie	" F. Liedwig	E. 7th St., Erie	"	57		27	35	15	10	20	5								85	1	20
Coral Workers Band	Miss Lizzie Morrow	Erie	"	25			5		5										10		
Greenville	Mrs. J. C. Scoulier	Greenville	"	60	125	6			10								26		36	1	30
Georgetown Aid Society	" S. M. Bruce	Sheakleyville	"	20	42										151				151		
Hartstown	Miss E. McMichael	Adamsville	"	30	130	1	20	10			2								32	1	28
Jamestown	" Kate Sloan	Jamestown	"	27		9	10	7		10		6							33	1	30
N. Shenango	Mrs. E. E. Chapman	Espyville	"	50	80	5	20	26		5		5							55	1	16
Lydia Martin Band	Miss Alice M. Freeman	"	"	16				25											25		
Oil City	Mrs. J. G Reed	Oil City	"	14	69		5	5		9		6							25		
Power	Miss L. C. Donnan	Cochranton	"	13	45	1	3	2	2	4									11		
Shenango	" Lydia Glenn	Westford	"	14	35	2	4	8	4						6		1		23	1	
Utica	Mrs. W. A. Service	Utica	"	25	35	11	10	15	5		5						1		36	1	
Waterford	Miss M. J. Moore	Waterford	"	28	75	15	38	24	21	5		25							113	1	15
Mission Band—16	" Maria Bittles	"	"	* 24																	
LAKE PRESB	Miss Luella Donnan, Sec	Cochranton	Penna.	450	758	89	170	141	62	62	12	42			657		28		1174	8	139
Le Claire.																					
Andrew	Miss Beggs	Andrew	Iowa.	17	62	7								36	100				136		
Clarence	Mrs. J. N. Anderson	Clarence	"	15	26	7						2		36	18				56		
De Witt	" Mattie Hammon	De Witt	"	16	55	7								47					47		
Band				20													10		10	1	
Elvira	Mrs. Carrie McLaughlin	Elvira	Iowa.	15	27	9	17	20	3	2									42		
Le Claire	" J. H. Wilson	Davenport	"	40		5	54	40				6							100	1	6
Cheerful Gleaners				20			12	7											19	1	5
Stanwood	Mrs. A. W. Malley	Stanwood	Iowa.	24		4								29					29		
Scotch Grove	" M. J. Milne	Scotch Grove	"	13	87	3								35					35		
Wyoming—10	Miss Lida Wherry	Wyoming	"																		
LE CLAIRE	Miss J. Kennedy, Sec.	Grand Mound	Iowa.	190	207	42	88	67	3	2		8		183	118		10		474	3	11
Los Angeles.																					
Los Angeles	Mrs. H. W. Crabbe	8th and Hill St., Los Angeles	Cal.	20	30	13	35	17	12	30	10				14				118		
Pasadena	" Jas. Kelso	Pasadena, Los Angeles Co.	"	10	18	3									15				15		
Santa Ana	Miss Maggie Lourie	Santa Ana	"	26		14	51										21		72		
Wildomar—4	Mrs. Wm. French	Wildomar, San Diego Co.	"	15	14	3									50				50		
LOS ANGELES PRESB	Miss A. J. Browne, Sec.	231 E. Second St., Los Angeles	"	71	62	33	86	17	12	30	10				79		21		255		
Mansfield.																					
De Kalb	Miss Seguna Hanna	Tiro	Ohio.	20	32	5	5	5		10					77				97	1	47
Fredericksburg	Mrs. Boyd Smith	Fredericksburg	"													19	9		28		
Iberia	" M. P. Robb	Iberia	"	20		5	30	2											32		
Junior Band		"	"				23												23		
Mansfield	Mrs. W. H. Vincent	Mansfield	"	35	150	3	30	16											46	1	15
Mission Band	Miss Annie Procter	"	"	38			4	5	3										12		

IX

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						Foreign Missions.	Home Missions.	Freedmen's Missions.	Church Extension.	Ministerial Relief.	Orphans' Home.	Congregational Purposes. Salary.	Congregational Purposes. Quota.	Congregational Purposes. Building or Debt.	Other Objects. New Material for Boxes.	Other Objects. District Work.	Other Objects. City Mission.	TOTAL.	No.	Value.
Mansfield—Con.																			
Millersburg	Mrs. John Sharp	Millersburg, Ohio.	21			10	14							3				27	
Ontario	" Mary E. Criswell	Ontario, "	17	35	1	8								50				58	
Savannah	Miss Mary C. Brown	Savannah, "	43	90	8		10							20				30	1	37
Earnest Workers	" Emma E. Garrett	" "	53											12				12		
Utica		Utica, "	26	31	2	25												25		
Wooster	Mrs. J. S. Wallace	Plain P. O., "	30	132	12	75		13										88		
Willing Workers	Willis Wilson	" " "	18			13	18							2				33	1	6
Wayside Gleaners—14	Mrs. R. J. Smith	Wooster, "	32			13	5							2				20		
MANSFIELD PRESB.	Miss Lucy J. Stitt, Sec.	" Ohio.	350	470	36	235	75	16	10					166	19	9		530	4	105
Mercer.																			
Clarksville																			
Deer Creek	Mrs. A. Anderson	New Bedford, Pa.	52	63			44	28					72					144	
East Brook	" W. McCune	East Brook, "	28	70	2	25		20										45		
Leckawannock	" S. C. Love	Worth, "				35	25	20		3			83			6		172		
1st Mercer	" Mrs. A. Baird	Mercer, "	43		15	10	13	26										49	1	26
2d Mercer	" J. A. Grier	" "	39	182	18	31	29	27	25	26	36		48			2		224	2	50
Young Ladies	" A. V. Kline	" "	31						20				20					40		
1st New Wilmington	" H. G. McVey	New Wilmington, "	15	130	3	103	21						16					140	1	29
Faithful Workers	Miss Belle Comin	" " "	29		1		15						15					30	1	5
2d New Wilmington	Mrs. J. A. Kennedy	" " "	45	115	22	123	20						115	106		18		382	3	120
Mission Circle	Miss Anna Shafer	" " "	21				20						20	25				65	1	59
Plain Grove	Mrs. Margaret Peebles	Plain Grove, "	28	43	1	12	11	16					39			7		85	1	60
Mission Band	Miss Campbell	" " "	25																	
West Middlesex	Mrs. M. Snodgrass	West Middlesex, "	18		7	7	7						14	30				58		
Mission Band	" L. Sloss																			
Sharon—16	" M. Harshaw	Sharon, Pa.	30	85		15	15	8	10				48	54				150	1	18
MERCER PRESB.	Miss C. Houston, Sec.	New Wilmington, Pa.	399	688	69	361	220	145	55	29	36		490	215		33		1584	11	367
Monmouth.																			
Alexis	Mrs. Sarah Townsley	Alexis, Ill.	28	57		10	4		9					68	4			95		
Mission Band	Miss Maude Renwick	" "	25			5												5		
Beggsville	Mrs. Mary Whiteman	Biggsville, "	25	121	6	50												50	1	4
Mission Band	Miss Julia McKee	" "	17			25												25		
Ellison	Mrs. Edgar Rankin	" "	24	75	5	75	10							4				89	2	10
Elmira	Miss Annie Oliver	Kensull, "	16	56	6	32			23									55		
Gerlaw	Miss Mary Gerlaw	Gerlaw, "	20	36	5	25	11	45										81	2	35
Young Ladies	" Annie Gallangle	" "	11		5		9		10					5				24	1	3
Little Helpers	Joseph Haskell	" "	20					8										8	1	3
Henderson	Miss Anna Sample	Monmouth, "	33	44	7	25	28							88				141		
South Henderson	Mrs Maggie Graham	Biggsville, "	30	76	3	38	28		5					10	7			81		
Kirkwood	" S. C. Parks	Kirkwood, "	50	152	8	74	10		9				8	129				237		
Young Ladies	" Ella Mitchell	" "	36			15	12							20				47		
Willing Workers	Mr. H. R. Thompson	" "	27			5	10		5						D. F.			20		
1st Monmouth	Mrs. T. H. Hanna	Monmouth, "	56	200	30	209	167				25				8			409	5	61
2d "	" E. A. Findley	" "	77	233	20	100	68	11							11		28	218	3	
Young Ladies	Miss Ada Lafferty	" "	34		20	15	27		30				21					93		
Girls' Mission Band	" Mamie Martin	" "	27				25											25		
Boys' Mission Band	Ralph Graham	" "	23			20	5											25		
Olena	Mrs. Anna Bailey	Olena, "	15		1	35							10		3			48		
Young Ladies—21	Miss Ella Brook	" "	8											11				11		
[illegible] Band	Maude Renwick, Sec.	Alexis, Ill.	605	1055	116	758	409	59	91		25		39	335	33		28	1777	15	116

Monongahela.																									
1st Pittsburgh	Mrs. W. J. Reid	37 Federal Street, Pittsburgh, Pa.	165	280	41	175	25	40		15	25						95	74	449	1	50
Young Women	Miss Mary O. Lowry	" "	30			105	97	5	20		34								261		
Band	Mrs. F. A. Stevenson	" "																		2	31
Oakland Chapel	" J. M. Ross	Meyran Avenue, " "	31	50	8	25		15	10										50		
2d Pittsburgh	Miss E. D. Brown	Craft Avenue, " "	61	125	29	163	20	70	65	10				68		121			517	2	31
Willing Workers	Mrs. D. S. Littell	" " " "	17			8	31			5						2			46		
3d Pittsburgh	" J. T. McCrory	371 Wylie Avenue, " "	66	260	22	125		22	45	10	58					73	28		361	2	
McCrory Society	Miss Carrie M. Reed	" "	35		5	35	10									32			77		
Christian Workers	Mrs. J. K. Phillips	" "	15			20	5		1	2						14	8		50	1	2
4th Pittsburgh	Miss M. J. Mitchell	4816 Liberty Avenue, " "	30	220	6	29	12	10			5					2			58	3	59
5th "	" A. E. Johnson	495 Webster Avenue, " "	21	150	15	10		5	5		15			472		9			516	2	55
Harsha Band	Mrs. M. Watson	" "	75																		
6th Pittsburgh	" R. E. McCully	Alder Street, " "	93	282	32	158		92	50	25						28			353	2	
Young Women	Miss M. E. Friesell	" "	28			90	25	65	25						51				256		
Ewing Band	Mrs. Robt. McCague	Swissvale, " "	22			23		33	10	10						8			84	2	
Bambs Circle	Miss L. O. Friesell	" "	25			25	25												50		
Boys' Band	Mrs. Edwin Hill	" "	13																		
7th Pittsburgh	" J. E. Libby	Fisk Street, " "	30	220		50	5	5	5	5	20			220		4			314		
Young Women	" J. D. Sands	Lawrence Street, " "	24			30													30		
Pendleton Society	Miss Emma Colvin	" "	18		1	5	5			5				35					50		
Gordon Band	Mrs. J. E. Libby	Pittsburgh, Pa.	44			3	3	3	3	3				49	1				65		
8th Pittsburgh	" J. M. Wallace	Colwell Street, " "	32	157	22	25	10	17						32					84		
Dorcas Society	Miss Sue Case	" "	20			25							7	8		2			42		
Aid Society	Mrs. J. M. Wallace	" "																			
9th Pittsburgh	Mrs. R. C. Elliott	Twenty-Second Street, " "	32	61	7	30	29				8			55		37			149		
10th Pittsburgh Young Ladies	Miss Maggie McDowell	1927 Sidney Street " "	24		7		10	10		2	8			45		2			72		
10th Pittsburgh, Wylie Ave	Mrs. H. Blethrow	Granville Street, " "				10					5		37						52	1	
11th Pittsburgh	" Samuel Andrews	Main Street, W. E. " "	18			5								160					165	1	5
12th Pittsburgh	" M. J. Smalley	237 Southern Avenue, " "	10	25		5	5	5											15		
Homestead	" A. R. Van Fossen	Homestead " "	16	27	6			7						140					147		
Hebron	" S. Duff	White Ash " "	28			20	20												40		
Ingram Aid Society	Miss J. J. Frew	Bonney P. O " "	17	24	2									20					20		
Jefferson	Mrs. T. W. Young	Gill Hall " "	23	72	10	6			25		10			55					96		
Mansfield Valley	" E. J. Given	Putnam " "	42	90	20									228		54			282	1	35
Young Ladies' Aid	" J. McClarren	" "	19											15					15		
Buds of Promise	" T. C. Atchison	Mansfield Valley " "	14																		
Noblestown	" M. Thompson	Walker's Mills " "																			
Noblestown Band	" Jennie Robb	Noblestown " "	22	100	15	40			10										50	1	39
Choctal Workers	" " "	" "	10			3													3		
Mt. Carmel	" J. C. Boyd	Mt. Lebanon " "	25	100	24	30	15	25	15	10	9			22		20			146	2	30
Young People's M. & A.	Miss Anna McNeely	" "	16				5	5											10		
Union	Mrs. M. J. Douthett	Remington " "	73	87	18	20	5	10	30							3			68		
Verona	" Dr. Calhoun	Verona " "	18		11	40	10		5										55	4	70
Wilkinsburg	" M. M. Patterson	Wilkinsburg " "	44	125	13	20				30	20					10			80		
Shining Lights	" " "	" "	14			5	55												60		
Jefferson Charity Union	Miss Fannie Miller	Gill Hall " "	24			15								55					70		
McDonald—47	Mrs. W. D. Irons	McDonald " "	20	100		15	7	10								10			42		
Monongahela Phens	Miss E. D. Brown, Sec	Craft Avenue.....Pittsburgh, Pa.	1404	2506	314	1385	411	485	324	127	217		44	1669	52	526	110		5360	27	407
Muskingum.																					
Antioch																					
Bethany	Mrs. Nettie McFarland	Vincent.....Ohio.	15			8	3	3											14		
Bloomfield	" D. Proudfit	" "	30	140	3	76	19	5	6							6			112	3	24
Cambridge	" M. E. Boden	Cambridge " "	36		24	55	8		22							100			185		
Young People's Society	Miss Minnie Rhoden	" "																			
Beacon Workers	Hugh Kyle	" "																			
Mt. Hope	Mrs. Mary A. Neal	Milnersville " "	16																		
New Union	" J. E. White	Claysville " "	10	34	2	17													17		
New Union	" I. N. White	Fairview " "	23		12	30					10								40		
Pleasant Workers	Miss Allen Reed	" "	12		3	5	12	10		10									37		
Providence	Mrs. M. C. McChesney	Londonderry " "	16	75	4	30	10		50										90		
Young Ladies	Miss M. Cunningham	" "	14		1	10			7										17		
Zion	Mrs. Belle White	Creighton " "	46			67	33												100		

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Muskingum.—Con.																				
Morganville	Mrs. Fannie E. McCall	Morganville, Ohio.	6	14	1	7								6				13		
New Concord	" Anna M. Moon	New Concord, "	46	175	7	72	10			10								92	2	32
Young Ladies	Miss Ida Forsythe	" " "	29		7	32			5	10								47	3	31
Willing Workers	" Rose McKinney	" " "	17																1	21
Norwich	Mrs. Rev. F. M. Spencer	Norwich, "	24	40	8	30	10							38				68	1	21
Salt Creek—19	" Mary Herdman	Rix's Mills, "	45	126	6	26												26		
Muskingum Presb.	Miss N. R. Harris, Sec.		379	604	78	455	105	18	90	30	10			44		106		858	10	179
New York.																				
1st Brooklyn	Mrs. M. A. Edmeston	27 Filmore Place, Brooklyn.	30	110		10			10			10				23		53		
2d Brooklyn	" Samuel Scott	80 William Street, "	26	120	5	25						32						57	2	15
East 119th Street	" Alex. McCook	419 East 117th Street, New York.	17		1	37										10		47		
West 44th Street	" Homer H. Wallace	425 West 44th Street, "	24																	
Summit Avenue—5	" A. S. Biddle	278 Summit Ave., Jersey City, N. J.	20											159				159		
New York Presb.	Miss M. E. Downs, Sec.	135 Marks Avenue, Brooklyn.	117	230	6	72			10			42		189		33		316	2	15
First Ohio.																				
Cincinnati	Mrs. A. M. French	63 West 7th St., Cincinnati, Ohio.	19		5	80	15	10	10							55		120		
College Corner	Miss Armitta Buck	College Corner, "	30																	
Dayton	Mrs. D. H. French	51 S. Huffman Ave., Dayton "	14	33	2	10	4									33		47	1	
Mission Band	Miss Mary Belden	Dayton, "	28			2												2		
Fair Haven	" Laura Pinkerton	Fair Haven, "	30	96	19	85	36	13	8	7						30		179	2	54
Willing Workers	" Mary Ramsey	" " "	46			13												13		
Hamilton	Mrs. Mary Ashton	Hamilton, "	35	146	9	78			5	5						31		114	3	75
Gleaners	" Sarah McKee	" "	15					5										5		
Hopewell	Miss Della Paxton	Morning Sun, "	30			10	13											23		
Morning Sun	Mrs. R. H. Hume	" " "	70	125	13	135	43	20	28							41		269	2	59
Young Ladies																				
Mission Band	Mrs. A. E. Elliott	Morning Sun, Ohio.	22			15												15		
Mount Pleasant	Miss S. Stewart	Bethany, "	19	34	6	13	4	4		4								25	1	18
Oxford	Mrs. S. E. Coleman	Oxford, "	28	75	6	12	12											24	1	11
Mission Band	Miss Hattie Kerr	" "	15			5												5		
Richmond	Mrs H. Downing	Richmond, Ind.	34	86	10	30										168		198	1	15
Sycamore	" R. S. McClenahan	16-Mile Stand, Ohio	12	32	1	8	1									1		10		
Unity—18	Miss Josephine Grey	College Corner, "	38	58	5	40	15				5					8		68	1	20
First Ohio Presb.	Miss Clara Boone, Sec.	Morning Sun, Ohio.	480	685	76	531	143	52	46	16	5					307		1100	12	282
Omaha.																				
Central Omaha	Mrs. D. Dorsey	3116 Lake Street, Omaha, Neb.	32	60	9	13	10									8	27	58	1	15
Dunbar	" Ida M. Bell	Dunbar, "	21	30	3	15	10							28		3		56		
Fairview																				
1st Church, Omaha	Mrs J. J. Ashenhurst	1327 North 17th St., Omaha, "	14		1									123		55		178	1	15
Park Avenue, Omaha	" J. A. Anderson	Omaha, "	13	35	10	10	15	5	20					30		11		91		
North Bend	" Peter Gillie	North Bend, "	19	50	4	10	5							98		3		116		
Park Ave. Mission Band—7	Miss L. A McCord	Omaha, "					17										5	22		
Omaha Presb.	Miss B. McCulloch, Sec.	118 North 25th St., Omaha, Neb.	99	175	27	48	57	5	20					279		80	32	521	2	30

Oregon.																										
Albany	Mrs. Nannie T. Blain	Albany	Oregon.	42	56	9	45			20									65		
Halsey	" Sarah Smith	Halsey	"	13		3	5	10								24			39		
Portland	" E. Durand	Portland	"	10	20	3	15	10											25		
Willamette	" A. M. Acheson	Oakville	"	24	50	10	17	17											34		
Waitsburg—5	" W. G. M. Hayes	Waitsburg	"	12												10			10		
OREGON PRESB.	Miss H. Brown, Sec	Albany	Oregon.	101	126	25	82	37		20						34			173		
Pawnee.																					
Burchard	Mrs. V. McCoy	Burchard	Neb.	19	35	2	31			42									73		
Mission Creek	" Wm. Montgomery	Mission Creek	"	24		2										47			47		
Minden	" J. A. Duff	Minden	"	18	44	2			25					10			2		37		
Pawnee	" David Anderson	Pawnee City	"	17																	
First Church, Pawnee	" R. H. Pollock	Pawnee City	"	20		4				13								10	23		
Vermillion—6	" Lizzie McCulloch	Manley	Kan.	17																	
PAWNEE PRESB.	" W. A. Nash, Sec	Liberty	Neb.	115	79	10	31		25	55				10	47	2	10		180		
Philadelphia.																					
2nd Phila. Mission and Aid	Mrs. W. Boyd	1927 Cherry Street, Phila	Pa.	110	339	14	150			10	15						45	4	224	1	30
3d Philadelphia	" S. G. Fitzgerald	Philadelphia	"	48	208																
Manyunk Church	" Mason W. Pressly	"	"	50	95	12	100											18	118	3	66
8th Philadelphia	" W. W. Barr	"	"	45	175	13	50									153		18	221		
Octoraro	" H Campbell	Bart	"	82																	
Oxford Aid Society	" Zillah Story	Oxford	"	25	67	4	5									84		3	92	1	30
Middle Octoraro	" J. C. McClure	Bart	"	22	43		15									22		3	40		
Morris Square	" S. Parker	Philadelphia	"	21		1	30									600			630		
Baltimore	" T. E. Carson	1812 McCulloh St., Baltimore	Md.	37	115	28	100												100		
7th Philadelphia	Miss Lizzie D. Tease	Frankford, Philadelphia	Pa.	45	117	2	50												50	1	25
8th Philadelphia—11							10												10		
PHILADELPHIA PRESB.	Miss M. Pollock, Sec	Frankford, Philadelphia	Pa.	480	1164	69	510			10	15					859	45	46	1485	6	201
Princeton.																					
Bloomington	Miss M. R. Cherry	Bloomington	Ind.	40	125	10		10	11	40									61		
Young Ladies	" Lizzie Murdoch	"	"	30			20			6									26		
Mores	Mrs. C. M. Ralston	Mores	Ill.	25	30	2	22	9					25						86		
Portland	" Mary B. Ramsey	Portland Mills	Ind.	17	22	1	25	3	3							40		3	74	1	22
Princeton	" J. L. Craig	Princeton	"	70	185	12	138		20										158		
Mt. Zion	" A. E. Buchanan	Duncanville	Ill.	12	28	3	6	8	8	1	2								25		
Mt. Union	" M. M. Montgomery	Brownsville	"	20																	
Pleasant Hill	" M. A. Ingles	Scotland	Ind.	14																	
PRINCETON PRESB.	Miss G. H. Woodburn, Sec	Bloomington	Ind.	228	390	28	211	30	42	47	2		25			40		3	400	1	22
Rock Island.																					
Aledo	Mrs. Martha Rankin	Aledo	Ill.	32	117	12	32	12	16	10						31		10	111		
Little York	" Anna Donaldson	Little York	"	18	40	4	29	24								30			83		
Little York Band	" R. J. McCreary	"	"	27				9											9		
Davenport	Miss Maggie B. Spalding	Davenport	Iowa.																		
Little York	Mrs. Ada Clark	Little York	Ill.	13	32	6	11	19								23		2	55		
Little York Band	Miss Hattie McConnell	"	"	25			5		9									5	19		
Mt. Anderson	Mrs. Anna Lytle	Norwood	"	27	59	1	29	8								49		12	98		
Mt. Carmel	" J. H. Brown	Rock Island	"	10			29	18	10	19									76	1	15
Sunbeam	Miss Minnie McCreight	Sunbeam	"	24	43	2		10								35			45	1	2
Viola	Mrs. C. L. Calhoun	Viola	"	25	40	3	21		8	10	4					1		4	43	1	6
Mt. Carmel Band—11	" "	"	"	23																	
ROCK ISLAND PRESB.	Miss Zill. Nichol, Sec	Little York	Ill.	224	356	28	156	100	43	39	4					169		33	544	3	23
San Francisco.																					
Castroville	Miss Mary E. Webster	Castroville	Cal.	15	20	7															
Fresno	Mrs. W. W. Gordon	Fresno	"	31	46	7	11	24	11	13						18		5	82	1	10
Salinas	" T. S. Mahle	Salinas City	"	15	58	3	17			15						30		15	77		
1st San Francisco	" E. G. Bruns	San Francisco	"	25	200	4	40	5	5		5					30			85		
2d San Francisco	" E. A. Guptill	" "	"	33	75	1	7	5		3								14	29		
San Jose	" Dr. Webster	San Jose	"	21	33		32				40								72		
SAN FRANCISCO PRESB.	" W. W. Gordon, Sec	Fresno	Cal.	140	435	22	107	34	16	31	45					78		34	345	1	10

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Sidney.																					
Bellefontaine	Mrs. McBeth	Bellefontaine, Logan Co.	Ohio.	25			15	10	10						100		3		38		
California	" R. H. Boyd	California	Mich.	15				5							100				105		
Huntsville	" M. A. Smith	Huntsville	Ohio.	46	33	4	30	26	25	11	5	5					2		104		
Kenton	" Rebecca Nagle	Kenton	"	30	40	7	17			8					355				380	1	12
Piqua	" Rebecca Robinson	Piqua	"	43	36	9	10	10		10	10						2		42	1	25
Sidney	" A. B. Sharp	Sidney	"	32		7	7	6							107		8		128		
Scotch Ridge	" J. S. Forrest	Scotch Ridge	"	27		8	10	10	10	5					26		35		96	1	38
Silver Creek	" Mary E. Reeder	Silver Creek	"	18			12	2		5					22		3		44		
Sugar Run	Miss Ada McCampbell	New California	"	31	45	13	35	15	15	14	5						20		104	1	7
Northwood	Mrs. A. F. Mansfield	Northwood	"	21			16	16							46		22		100		
West Leipsic	" Nannie White	West Leipsic	"	15	31		6												6		
Willing Workers	Miss Stella Denman	Piqua	"	33			3	3									5		11		
Mission Band	" Mary Aiken	Bellefontaine	"	32			3	4											7		
Young People	" Lula Carson	Sugar Run	"	18			10										4		14		
Band of Hope	Mr. Elmer Derr	Silver Creek	"																		
Young People—16		Bellefontaine	"																		
SIDNEY PRESB.	Miss Minta Kerr, Sec	Silver Creek	Ohio.	390	285	48	174	107	60	53	20	5			656		104		1179	4	74
Stamford.																					
Galt Aid and Mission	Mrs. Jas. Douglas	Galt, Ont	Can.	50		18	25	25											50		
Cheerful Workers	Miss Isa. Kay	" "	"	50																	
Milton																					
Willing Workers—4	Miss Bella Armstrong	Mansewood, Ont	" *	12																	
		Total		112		18	25	25											50		
Steubenville.																					
Bloomfield	Mrs. N. Patterson	Bloomfield	Ohio. *	25																	
East Liverpool	" J. C. Taggart	East Liverpool	"	32	91	11	25	33	15						260		6		339		
Willing Workers	Miss Kate Laughlin	"	"	30			10	9							2				21		
2nd East Liverpool	Mrs. A. K. Knox	" (East End)	"	21	39		10								36				46		
" " " Olive Plants	Miss Kitty Brook	" " "	"	15			3	3											6	1	10
Salineville	Mrs. L. J. Coulz	Salineville	"	15	75		10	8	5						10				33		
Scroggsfield	" N. C. Dunn	Scroggsfield	"	50		7	66												66		
Steubenville	" A. B. Harshaw	Steubenville	"	40	33	9	91											67	158	1	25
Happy Workers	Miss Maria Patterson	"	"	21			2	2											4		
Mechanicstown	Mrs. J. S. McMunn	Mechanicstown	"	20	41	8	66												66		
Salineville Mission Band	Miss Lizzie Dobson	"	"	25											11				11		
Wellsville	Mrs. Emma Kay	Wellsville	"	52	156		35		2		35				4		38		114	1	15
Toronto	" L. Oldham	Toronto	" *	16																	
West Beaver—14	" C. M. McLane	West Point	" *	12																	
STEUBENVILLE PRESB.	Miss H. Lindsay, Sec	Steubenville	Ohio.	374	487	35	318	55	22		35				323		44	67	864	3	50
Tennessee.																					
Hopewell	Mrs. G. Strang	Lincoln	Tenn.	7	30	4		5											5		
Knoxville—2																					
Vermont.																					
Byegate—1	Mrs. Lydia R. Harris	Byegate	Ver.	25	42		180												180		

Westmoreland.

Bethel	Mrs. Thomas Painter	Circleville	Pa.	28			13	19	6			13							51			
Willing Workers	Miss Florence Long	"	"	9				22											22			
Bethesda	Mrs. I. Fergus	Elizabeth	"	26		12	11	20		10	20				120				181	2		
Braddock	" E. J. McPherson	Swissvale	"	27	136	25	53		10	10	10	21					15		119	2	100	
Mission Band				24			3		3								4		10	2	50	
Buena Vista	" Kate Patterson	Buena Vista	Pa.	14	46	1	5	5		5	5	31							51	1	31	
Connellsville	" J. H. Gibson	Connellsville	"	10	21	8									15		1		16	1	23	
Fairfield and Ligonier	" M. A. Nichols	Hillsview	"	31	67	4	45	10	10					3					68			
Greensburg	" E. A. Irwin	Greensburg	"	37	75	5				25				5					30	1	10	
Irwin	" J. P. Taylor	Irwin	"	28			45	21											66			
Young Ladies' Aid															96				96			
Willing Workers														3					3			
Latrobe	" G. C. Vincent	Latrobe	Pa.	18			12												12	3	50	
Laurel Hill	" Eva B. McBride	Laurel Hill	"	21	50	11	32	16			12								60			
Leechburg	" D. S. McGeary	Leechburg	"	20			11	5											16			
Logan's Ferry	" Dr. Alter	Parnassus	"	12	28	10	87			1									88			
McKeesport	Miss Lizzie Patterson	McKeesport	"	55	125	17		13		20		54			117		77		281			
Mission Band				32																		
Aftermath	" Sue Donald	McKeesport	Pa.	24			43	10	7										60			
Mt. Pleasant	Mrs. M. Fulton	Mt. Pleasant	"	16	42	14	13	12											25			
Mission Band				20			6	6											12			
Parnassus	" Elizabeth Marshall	Parnassus	Pa	11	43		4	23	3	3	1	6							40	1	17	
Aid Society	Miss Maggie Skillen	"	"	9		2									85	15			100	2	35	
Willing Workers	" Maggie Alter	"	"	10																1	6	
Puckety	Mrs. Esther Milligan	Burrell	"	45																		
Saltsburg	Miss Lizzie Templeton	Saltsburg	"	18			10	10	10										30			
Sarah D. Lansing Society	" Mary Pollock	Elizabeth	"				12	35	15						35				97			
Scottdale	Mrs. Copeland	Scottdale	"	12		5	5					5			54				64			
Stewart's Station	Miss Elizabeth Ekin	Stewart's Station	"	20	73	17	38	55	20	20				6					139	2	12	
Mission Band	John S. Cort	" "	"	12					18										18			
Turtle Creek	Mrs. R. A. Griffillan	Turtle Creek	"	26	120	18	14			10		17							41	1	17	
Unity	" M. E. Thomas	Negley	"	36	115	21	33	10	3						92	12			150	1	24	
Young Ladies				16			5	5											10			
West Newton	Mrs. Idolette Garvin	West Newton	Pa.	21	80	10	36												36	1	35	
Cheerful Workers	Miss Rue Campbell	" "	"				12				1								13	1	4	
Connellsville, Mission Band	Miss Clara Sloan	Connellsville	"																			
Allegheny	No Report.																					
Bethel (Allegheny Co.)	" "																					
Beulah	" "																					
Murrysville																						
Union	Mrs. Nancy Ludwick	Sardis	Pa.																			
Westmoreland Presb.	Miss L. Clements, Sec.	New Texas	Pa.	688	1021	180	548	297	105	104	49	147		17	614	46	78		2005	22	414	

Wheeling.

Harrisville	Mrs. M. Hawthorne	Harrisville	Ohio.	32	65	6	5	5		5	2				16				33			
High Ridge	Miss S. Hinkle	St. Clairsville	"	30		7	16	9	3	2	8	3				2			43			
Mission Band	" Grace Van Horn	Blaine	"	20						5	5								10			
Martin's Ferry	Mrs. Dr. J. M. Blackford	Martin's Ferry	"	15	42	10	6	6	7						10	35			64	1	16	
Young Ladies	Miss Anna Dean	" "	"	12											5				5			
Little Workers	" Maggie B. Kerr	" "	"	28					8										8			
New Athens	Mrs. R. McFarland	New Athens	"	16	35		10	4	4		4								22			
Young Ladies	Miss Bessie McFarland	" "	"	9		3	25	15	9										49			
Roney's Point	Mrs. B. Helfenfire	Roney's Point	W. Va.	32	60	10	10	7	7										24			
St. Clairsville	" Z. A. Balph	St. Clairsville	Ohio	83	115		56	33	20										159			
Young People	Miss M. Schiek	" "	"	41			20												20			
Uniontown	Mrs. William Drennen	Loydsville	"	26	73	7	14	9	4	2	2	5				20			56			
Warnock	Miss Arrella Barrett	Glencoe	"	28	39	5	10	8	14										32			
West Alexander	" Mary Hall	West Alexander	Pa.	40			44												44			
Wheeling	Mrs. S. H. Kasley	S. Chapline St., Wheeling	W. Va.	33		27	85	75	10	10	10						40		230			
Young People	Miss Anna Edwardson	" "	"	30			40												40			
Willing Workers	Clarence Giffen	" "	"	33				10											10			
Smithfield Hill—15	Miss Lizzie M. Johnson	Pleasant Valley	"	18	36	6	6	4	4			4							18			
Westminster Presb.	Miss Zoa McClure, Sec.	118 12th St., Wheeling	W. Va.	524	465	81	347	225	90	24	31	12			81	57	40		867	1	16	

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Xenia.																				
1st Xenia	Mrs. J. B. Carruthers	Xenia, Ohio.	48	108	34	50	35		30	10				43		46		214		
Young Christ. Workers	Miss Olive McGarey	" "	28			5								114				119		
2d Xenia	Mrs. W. C. Hutchison	" "	30	97	40	55	16	51	27	27	23			10		29		239	2	47
Young People	Miss Echo Williamson	" "	20			5					5							10	1	10
3d Xenia	Mrs. George Crabb	" "	42	90	31	154					10					31	9	254	1	30
Christian Workers	" Emma Kyle	" "	43					16								5		21		
Cedarville	" John Williamson	Cedarville "	20		15	10		5	11	10						15		51		
Clifton	Miss Mary Turner	Clifton "	12	45	6	15								32		7		54		
Young People	" Mary M. Rife	" "	21			14	10							7		1		32		
Columbus	Mrs. W. D. Livingstone	Columbus "	19	42	3		161							8				169		
Greenfield	Miss Nannie R. Wallace	Greenfield "	8	32	5	5										5		10	2	15
Jamestown	Mrs. E. H. Lackey	Jamestown "	30	48	15	55					11					29		95		
Willing Workers	Miss Flo Campbell	" "	26				1							11				12	1	1
Reynoldsburg	Mrs. Sarah Boyd	Reynoldsburg "	12	35	3	5										38		43		
Springfield	" Joseph Kyle	Springfield "	57	96	18	51		11	5	11				8		43		129		
Mission Band	Miss Mary Clokey	" "	75			27	20	10		10						80		147		
Willing Workers	" Carrie B. Richards	" "	10			10	5	5	10									30	1	5
Young People	" Mary Clokey	" "	47			11	11		12	11				5		32		82		
Sugar Creek	" Mattie Bigger	Dean "	20				20			25						20		65		
Young Ladies—20	" Miss G. Bradford	" "					10											10	1	15
XENIA PRESB.	Mrs. T. L. Magruder	Xenia, Ohio.	568	593	175	472	289	98	95	104	49		55	183		431	9	1785	9	123
GRAND TOTAL	Presbyterial Societies, 45	Cong. Societies, 737	18687	27358	3200	16704	6515	2960	2504	884	1273	310	1158	11761	358	4514	544	49485	317	4945

COMPARATIVE SUMMARY OF STATISTICS.

	1883	1884	1885	1886	1887	1888	1889	
Presbyteries Represented	.....	.....	.....	.....	.....	36	36	
Presbyterial Associations	16	27	25	32	41	43	45	
Congregational Societies	335	345	399	469	552	675	757	
Members Reported	10,598	11,007	12,071	13,585	15,504	17,529	18,657	
CONTRIBUTIONS.								
Foreign Missions	$7,546	$8,365	$10,177	$10,763	$13,803	$15,619	$16,704	
Home Missions	4,304	4,227	4,924	5,650	5,385	5,363	6,515	
Freedmen's Missions	2,082	2,103	2,788	6,276	7,319	8,215	2,960	
Church Extension	906	860	1,096	2,121	1,188	2,108	2,504	
Ministerial Relief	.....	.....	.....	.....	.....	442	864	
Orphans' Home	.....	.....	.....	.....	.....	371	1,373	
Congregational Purposes:								
Salary	.....	.....	.....	.....	.....	.....		310
Quota	.....	.....	.....	.....	.....	.....		1,139
Building or Debt	.....	.....	.....	.....	.....	.....		11,761
Total Congregational Purposes	.....	.....	.....	9,819	12,433	12,970	13,229	
Other Objects:								
New Material for Boxes	.....	.....	.....	.....	.....	.....		268
District Work	.....	.....	.....	.....	.....	.....		4,514
City Mission	.....	.....	.....	.....	.....	.....		644
Total Other Objects	10,839	12,528	10,782	4,120	5,812	4,379	5,416	
Total	$25,781	$28,082	$29,767	$38,749	$46,295	$44,467	$49,455	
Boxes NOT included	.....	.....	.....	.....	.....	6,310	4,945	

"Set up thy throne where Satan reigns,
On Afric's shores, on India's plains,
On wilds and continents unknown—
And make the nations all thine own."